

AMERICA

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Chronicle

Home News.—On February 3, President Hoover announced that he had appointed Secretary of the Treasury Mellon to be Ambassador to Great Britain, succeeding Charles G. Dawes, who had become head of the Reconstruction Finance Corporation. Mr. Mellon accepted the appointment and it was expected that no opposition would be made in the Senate to it. In making it, the President praised the necessity of securing experience and judgment of high order in the position, particularly in view of the economic problems weighing on the world. Mr. Mellon had been Secretary of the Treasury since 1921, having been appointed by President Harding. His term of office coincided with the most difficult period of American history. He was succeeded by Ogden L. Mills, who had been Under Secretary.

On February 2, President Hoover took cognizance of the disappearance of about \$1,300,000,000 in currency. He reasoned that these hoarded funds represented the destruction of about ten times that much in credit. He made an appeal similar to one made in war times to the people to cease this hoarding and to put the money to work in productive enterprise. He expressed optimism

as to the favorable effect the Reconstruction Finance Corporation would have on the general situation.

The first split in the surprising unanimity of Democratic leaders occurred in the discussion of the LaFollette-Costigan bill to provide \$375,000,000 for donations to the unemployed. Democratic leaders attempted to head this off by a new bill to appropriate two amounts of equal size, one for loans to the unemployed and the other for road building. The more radical Democrats who had lined up with LaFollette showed signs of breaking away from Democratic leadership. Up to the present, commentators on all sides had praised what they termed the excellent record of the Democrats in framing and passing legislation to meet the economic emergency.

The representatives of the twenty standard railway unions agreed to a cut of ten per cent in their wages, on January 30. In return for this the railroads, which will save in the aggregate about \$210,000,000, agreed to attempt to increase employment and to preserve existing employment. The cut was called a "deduction" because basic rates would remain as at present and ten per cent would merely be deducted from each pay check for the space of one year. The roads refused to discuss the matter of a six-hour day but Congress had already directed the Interstate Commerce Commission to take this matter up. Thus terminated a long discussion.

Bolivia.—Former President Bautista Saavedra appeared before the Chamber of Deputies on January 29 and made a vigorous defense of his administration which began in 1921. Several charges had been made by the Liberals, centering chiefly around his alleged maladministration of public funds and his violation of civil guarantees. Although the former President invoked a statute of limitations and claimed he could no longer be prosecuted, the Chamber decided to push the charges.

Canada.—A slightly reorganized Ministry met Parliament when it convened on February 4. Arthur Meighen, ex-Premier and former Conservative leader, was appointed Minister without portfolio, and entered the Senate as Government leader. Edgar Nelson Rhodes, former Minister of Fisheries, became Minister of Finance, an office relinquished by Premier Bennett. Wesley A. Gordon became Minister of Labor and Mines, and Alfred Duranleau was named Acting Minister of Fisheries. No

major legislation was contemplated during the present session. Changes in tariff would be merely to adjust present rates; an increase in income and sales taxes was thought likely in order to balance the budget, which this year has a deficit of about \$80,000,000. It was indicated that Parliament would end early in order to allow adequate preparation for the Imperial Economic Conference that will open in Ottawa on July 18.

China.—On January 29, Admiral Shiozawa delivered an ultimatum to the Chinese mayor of Shanghai to cease the anti-Japanese boycott and all agitation. These demands were accepted. In spite of this,

**Attack on
Shanghai**

however, the Japanese delivered a thirteen-hour land and air attack on the Chinese city, using the International Settlement as a base. The Japanese claimed that Chinese snipers had fired on their marines while patrolling Chapei, the Chinese city. The first attempt to capture the railway station was unsuccessful, as were several others every day during the following week. Japanese planes bombed Chapei, doing estimated damage of \$100,000,000 and killing uncounted hundreds of non-combatants. The Japanese action also created a difficult international situation because of making the International Settlement the base of operations, thus exposing it to a Chinese counterattack, and also by taking over one whole section of the district and allowing no foreign patrols there. It was evident that the Japanese had underestimated the Chinese fighting power and the land value of their own marines. The situation was complicated by the fact that the Chinese forces were controlled by the Cantonese, at odds with the National Government. On February 3, the American cruiser Houston arrived, as did large English, French and Italian forces with warships. The attacks on Chapei did not lessen, but the situation in the International Settlement was eased. On February 1, however, the Japanese shelled Nanking, the capital, a few hours after the Chinese Government had moved to Loyang in the interior.

Almost unnoticed during the Shanghai incident was the Japanese occupation of Harbin in Manchuria, in the center of Russian influence. This completed the Japanese military occupation of the whole of Manchuria. Russia, however, did not protest, a fact which gave confirmation to the rumor that Japan was proceeding in understanding with it, Russia to be guaranteed possession of North-western China. It was evident that Japan had no intention of yielding its advantages in Manchuria.

World opinion outside of the United States had, up to the attack on Shanghai, been favorable to Japan, and the United States was acting alone from early January up to January 29. On that date, Great Britain and the United States made representations to Japan and were assured that international rights would not be interfered with. Another vigorous joint note was delivered on February 1. On February 2, the United States, Great Britain, France and Italy, acting on the invitation of China and Japan, delivered a formal note proposing, as a basis for

**Peace
Efforts**

the cessation of hostilities, that all further acts of violence cease on condition that neither side make any further mobilization, that the combatants withdraw from all points of mutual contact in Shanghai, that neutral zones dividing the combatants and patrolled by neutrals be set up at the International Settlement, and that upon acceptance of these conditions negotiations for peace proceed under the Pact of Paris and the December 9 resolution of the League of Nations. On February 5, Japan answered by rejecting the last condition and also that obliging her to desist from further military preparations against China. She refused to allow that the Manchuria policy be scrutinized by any neutrals. This seems definitely to close the door to peace.

Cuba.—On February 3, an earthquake in Santiago, the first suffered by that city since its complete destruction in 1852, killed twelve persons, injured 300, razed one fifth

**Santiago
Earthquake**

of the buildings, damaged another two fifths, and inflicted property damages of more than \$5,000,000. Two shocks were experienced, the second and destructive temblor occurring at 1:15 A.M., forcing citizens to flee from their beds and into the streets for safety. Electric power lines were broken, and the city plunged into darkness, adding to the panic and confusion. Many public buildings, including the beautiful Cathedral, one of the oldest structures in the city, were badly cracked. Martial law was proclaimed immediately to prevent looting, and the Cuban Congress in special session voted funds for relief. The American Red Cross offered assistance and American planes and warships were rushed to the scene to bring medicines, food, and temporary shelter to the victims of the disaster. Fear was expressed that the shortage of water, brought about by the breaking of the mains in the shock, might have serious consequences on the health of the survivors.

Ecuador.—Revolutionists, in a surprise attack made January 31, captured Tulcan, the capital of the Carchi Province, but the Government succeeded in re-taking the city after a sharp engagement in which fifty-five men were killed and seventy wounded. The revolt was blamed upon the disappointed ambitions of two recently defeated candidates for the Presidency, Col. Larrea Jijon and Major Ildefonso Mendoza. President-Elect Bonifaz was voted extraordinary powers for sixty days to meet the situation.

El Salvador.—Claiming constitutionality and legality in complete harmony with existing South American treaties, the present Government of General Martinez, took steps preparatory to asking recognition. Mexico is the only nation which so far has recognized the Martinez administration. The recent Communist revolt was crushed, although desultory fighting continued, and the Government reported that 4,800 Bolsheviks had been "accounted for."

**Recognition;
Revolt**

Finland.—The Finnish Parliament on January 30 passed the Prohibition repeal bill on the third reading by 120 votes against 45, with thirty-four members absent.

The repeal was in accordance with the nation's will as expressed in the referendum a month previous, when the Wets polled more than seventy per cent of the actual vote. The former Dry majority in Parliament, which as late as autumn had numbered seventy-five per cent, had dwindled to a minority of twenty-two per cent. A State monopoly company for distribution would be formed.

Germany.—The problem of uniting Germany in a non-partisan demand for the re-election of President von Hindenburg continued acute. Dr. Heinrich Sahn's committee, supported by many of national prominence, such as former Chancellor Wilhelm Marx, who in 1925 was himself a presidential candidate, Bishop Christian Schreiber, Catholic Bishop of Berlin, and leaders in industry and former government officials, issued a confident manifesto in behalf of Von Hindenburg to whom were applied the title and the eulogy given to Washington: "First in war, first in peace, and first in the hearts of his countrymen."

The 20,000 signatures required to enter a candidate were being sought through the cooperation of the press. Reports claimed that the Iron Front League which was marshaling all parties, clubs, and organizations under the Hindenburg banner, had met success on every side.

But repercussions were also heard. The leaders of the Stahlhelm and the Kyffhaeuserbund, while ready to support Hindenburg, for political reasons were holding back.

Some disliked the leadership of Dr. Sahn; others, including Dr. Hugenberg of the Nationalists and several officials of the National Socialists, demanded the removal of Bruening as a condition of cooperation. Many of the Nazis were desirous of having Hitler become a candidate. It was expected, however, that Ernst Thaelmann, Communist leader, would be the only opposing candidate in the field.

General Wilhelm Groener, Minister of Defense, in a published statement compared the attitude of France in her unyielding determination to maintain the "unjust"

clauses of the Versailles Treaty to the "egotistical attempt by France to subdue whole nations by violence under the flag of the ideals of 1789" in the times of Napoleon; and he defended the rapid growth of semi-military associations in Germany as the natural result of fear for the Fatherland and a reaction to the inequality of armaments.

The Reichsbank's weekly report showed that in the last week of January her gold reserve declined \$3,500,000, while the note circulation increased and the tone

of the domestic money market was most encouraging. Money withdrawn and hoarded during the summer crisis seemed to be flowing back to the banks. The ratio of gold and foreign currency to the note fell to 24.8. The week before it had been 26.4.

Great Britain.—Neville Chamberlain, Chancellor of the Exchequer, presented the Government's tariff proposals to Parliament on February 4. As had been expected, a ten-per-cent import duty was put on foreign manufactured and semi-manufactured goods, and on certain specified goods classed as raw materials. No duties were to be applied to imports from the Dominions for the present, but final decisions were reserved until after the conclusion of the Imperial Economic Conference to be held in Ottawa on July 18. The tariff proposals indicated that special efforts would be made to draft preferential treatments for certain foreign nations, mentioned in our columns last week. A part of the general plan would be the setting up of a Statutory Board with the function of studying the effect of the tariff changes and of recommending adjustments to the Government. Stanley Baldwin, acting as Government leader, declared that all other business would be shelved to allow the passage of the tariff legislation before the Easter recess. The tariff will become effective on March 1.

Ireland.—By order of the Governor General, James MacNeill, at the request of President Cosgrave, the Dail Eireann was dissolved on January 29. Nominations were appointed for February 8, elections for February 16, and the new Dail was called for assembly on March 2. At the dissolution, the Ministerial party, the Cumann na nGaedheal, had sixty-four members, and Mr. DeValera's Fianna Fail had fifty-seven. The remaining thirty-one members were from the Labor, Farmers, Redmondite (National League) parties and Independents. With aid from the smaller parties, Mr. Cosgrave was enabled to muster a safe majority. Observers, at the time of writing, were unable to predict the variations that might possibly happen in the return for the two major parties. It was thought, however, that Fianna Fail would increase its representation. The Ministerial party was expected to suffer from the defection of some of the Farmers' party which tended towards more freedom from Ministerial dictation. It was helped, however, by the agreement of Major William Redmond to join the following of the National League with that of President Cosgrave. Labor had been so badly split by internal dissension and by the loss of its former leaders, Tom Johnson and Ronald Mortished, that it was not believed it could return half of the twelve members in the last Dail. In officially opening his campaign, President Cosgrave, in addition to the platform mentioned in our issue of January 30, warned against the very real danger to the country in a De Valera majority. As the most immediate result, he foresaw a period of internal disturbance; there would be, also, he indicated, an unfriendly status, both political and economic, with Great Britain and the Dominions; and finally, there would be the pursuit of uneconomic schemes. Fianna Fail, since the last election, had made substantial progress and had hopes of gaining, at least some of the twenty additional seats that would be required to give it a majority in the new Dail.

Prohibition
Repeal

Non-Partisan
Committee

Political
Maneuvers

Groener's
Statement

Reichbank
Weekly Report

Tariff
Program

Election
Forecast

Russia.—Prices of food and commodities were suddenly raised from ten to thirty-five per cent in Moscow on February 1 in State stores and cooperatives and in the "closed" stores used by foreigners, technicians, and others. Official trade figures furnished by the Foreign Trade Commissariat for the first nine months of 1931 showed an unfavorable trade balance. Total imports of fourteen principal countries from the Soviet Union totaled \$234,250,000. Total exports of same to the Soviet Union totaled \$276,650,000. The unfavorable balance was thus \$42,400,000. Soviet imports from England and Germany increased in view of better credit facilities.

Spain.—The very noticeable absence of major news concerning Spain in the American press seemed to indicate that a censorship had been established by Madrid.

This, if true, was in itself grave news, indicating in all probability, that the Communist counter-revolution had not yet been suppressed or was even making further progress. Bankers however stated that financial, and not political causes were behind the week's sharp drop in the peseta, which on February 3 fell to 12.78 to the dollar, setting a new record low.—On February 1, the Vatican sent a protest against the dissolution of the Jesuits to the Foreign Office, basing its position on the claim that the Concordat of 1851 had been ignored or violated by the new Constitution's anti-Church clauses. Meanwhile the Jesuits, in obedience to the recent decrees, were breaking up their communities. They were ordered, however, by the General of the Order to remain in Spain to carry on their spiritual ministry, with the exception of the students who must live in community to finish their studies. The Constitution forbids exile. In a heated debate, in which opposition was cut off, the Cortes approved the decree confiscating the properties in spite of Article 44, which forbids such confiscation.

Disarmament.—The World Conference on Disarmament opened at Geneva on February 2, under the presidency of Arthur Henderson, former Foreign Minister of Great Britain. Nearly sixty nations were represented, and 232 persons attended the opening address. The United States delegation was headed by Ambassador Hugh S. Gibson and Senator Claude A. Swanson. The Soviet Government was represented, as in former gatherings, by Maxim Litvinov, Foreign Commissar. There was little if any ceremony or display on the occasion, the significance of which was declared by Mr. Henderson in the following words:

This is an historic occasion. The conference includes representatives, not only of the countries that are members of the League of Nations, but of the States outside of the League as well. Assembled here are the spokesmen of 1,700,000,000 people. There is no human being, whether he is engaged in industry and commerce, in the desert of Africa, in the jungles of the East, or amid the ice of the Arctic region, who has not some one here to speak in his name.

Armed security, Mr. Henderson went on to say, was a

fallacy, as the "staggering cost" of arms and war were a fact. The vicious circle created by a sense of insecurity must be broken. The conference was carrying out the terms of Article VIII of the League Covenant, which required the reduction of armaments to their lowest possible limit. Events led up to the present conference through the League's permanent advisory commission on disarmament; the Geneva protocol of 1924; the Locarno treaty of 1925; the developments of the Permanent Court of International Justice, with the signatures that were obtained for the same; the Paris or Kellogg pact; and the Washington and London naval conferences. The world was now spending on armaments some \$4,000,000,000 a year.

The press outlook in the different countries was almost uniformly pessimistic. The French insistence that security must be paramount and their tendency to a super-control force; the German demand for complete equality in armament and the free association of nations; the British concept of imperial unity; the Franco-Italian naval rivalries; the perpetual Soviet panic at supposed threats by capitalist nations, all contributed to the problem. Frank H. Simonds, correspondent to the New York *Evening Post*, declared: "All semblance of common action is lacking, and the familiar irreconcilable purposes are unmodified after thirteen years of post-War conflict. . . . All political preparation for the conference is lacking."

International Economics.—The German Government on January 29 issued an official compilation of Germany's payments in the execution of the armistice and the peace treaties. The sum was put at about \$16,082,100,000. The Government argued that the relief of the public treasuries from debt was fully compensated for by a corresponding loss in national wealth. Large amounts of German payments, the Government claimed, were not placed to Germany's credit by the Reparations Commission.

The Geneva Disarmament Conference, now engaging the anguished attention of the whole world, will be the subject of a searching and timely article from John LaFarge to appear next week. Its title will be "No Dogma, No Peace."

"Honor to George Washington" is the title given by Victor Green to the article with which AMERICA will celebrate the two-hundredth anniversary of the birth of the Father of his Country.

Joseph F. Thorning, who was recently in France as special correspondent of AMERICA, and now at Geneva, had an interview with General Castelnau, "The Chief of French Catholic Action." His story of how Catholics rallied in France against the post-War drive against the Church will be real news to many Americans.

The third and last article in E. Francis McDevitt's valuable series on the Church in South America, unavoidably held out of this issue, will appear next week. It will be called "The Faith and the Future."

Prices and
Trade Balance

Peseta's
Low Record

Gloomy
Outlook

German
Losses

Opening of
World Conference

AMERICA

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Lessons from Shanghai for Geneva

ABOUT the only lesson that one can derive from the terrible events at Shanghai is that "peace machinery" does not insure peace. Every "incident" that has taken place or is likely to take place is always unlike every previous "incident," and no matter how definite the formulas that have been designed by lawyers from past experience, the new experience will be sufficiently unlike all the others to allow the offending nation to escape their penalties.

Japan is a country which by history and religion is under no public obligation to observe what Christendom calls "public morality." Yet we find it utilizing all the jargon invented by "Christian" nations to justify their various acts of aggression. Troops are landed to "protect property and lives." Bombing of defenseless non-combatants in a huddled city of a million or more is "an attempt to locate military objectives." Occupation of territories and railroads is carried out "to insure peaceful exchange of goods." Can we blame them who remember Nicaragua, Vera Cruz, Egypt, Corfu, Damascus, and a dozen others? Did we not teach them the language with which to refute us and blunt our intervention?

It is always a new excuse which crops up, with national variations. China, which has always bought most of Japan's goods, almost destroys its enemy economically by a commercial boycott. A headlong Japanese Admiral, under orders to suppress the boycott, unleashes a frightful carnage, and stumbles into a position where in order to regain lost "face" he must go on and keep on killing the very populations he is trying to make buy his goods. The Western Powers fatally hesitate to follow the lead of the United States, one because it fears a powerful united China near its own possessions, another because it fears the rise of nationalism in the East, both because they also would like to have "spheres of influence" in China. Then, when world opinion rises up in horror, they lamely follow us. Is it any wonder Japan feels aggrieved at Western hypocrisy?

The solution lies in public opinion, since neither Europe

nor Russia is able to stop the aggression by armed force. And public opinion will have no effect unless it is based on unshakeable principles of justice. And how can we preach justice if we are all in the grip of the economic nationalism which Pius XI denounced so roundly in his *Encyclical on the Reconstruction of the Social Order*?

Geneva, which is now treating symptoms by discussing the disarmament question, might more fruitfully take up the cause of it all, the control of governments by economic interests.

Christian Charity

IN an article contributed some weeks ago to the *Nation*, Harold J. Laski, once of Harvard but now of London University, tells what he would do to refashion the world, were he its absolute dictator. First of all, he would suppress certain abuses flowing almost universally from the capitalistic system. Elimination of extreme economic inequalities would in time create a democratic world, he thinks, in which "the personality of the common man" would enjoy "full room for expression."

Other reforms proposed by Mr. Laski are not rich in promise. He would insist that the practice of birth control be made freely available to all classes, on the ground that it emancipates woman, and establishes correct relations between parents and children. To fix the place of these changes in society, "all organized religions" must be abolished, since all are anti-social. Religion, he flatly affirms, makes men satisfied with, or complacent about, the shocking injustices of the present social order, by holding out the prospect of a reward in the world to come. But its most flagrant offense is that it "substitutes charity for justice."

It is greatly to be feared that in his younger days Harold Laski was most inattentive at Sunday School. It is certain that the learned Dr. Laski has not repaired the deficiencies of his early education by study in maturer years. The meaning which he affixes to "charity," neither the philosopher nor the theologian, trained to accuracy in the use of terms, can possibly admit.

Justice is defined, in its widest sense, to be a moral quality, or habit, which perfects the will and makes it alive to render to all what belongs to them. Charity, however, is a virtue or habit which disposes us to love God above all things, and to love all men for the sake of God. I am just, when I give my neighbor exactly what is his, neither adding to it, nor subtracting from it. I am charitable, when out of my own store I give him more. Justice is the full measure. Charity is the measure heaped up, pressed down, and running over.

Charity, then, is neither an abstract speculation, nor an idle, frowsy emotion. Still less is it an attempt to evade the demands of justice. It is a basic philosophy which creates a new view of life, and a new environment. Charity peoples the whole world with human creatures who are sons of God, brethren of Jesus Christ, possessors of a dignity which the Almighty Himself respects. Charity will not permit us to rest satisfied when we have done all that is required by the dictates of stern justice. It urges us to serve our neighbor, even as we would serve

the Lord Christ Himself. But, alas, for the rarity of Christian charity! Had Mr. Laski complained that there was too little of it in this world, instead of too much, he would have had a case.

That modern society has declined to act on a policy of charity—and rejecting charity it has also rejected justice—is not the fault of the Catholic Church. The outstanding teachers of charity as well as of justice in our own day are the Roman Pontiffs, beginning with Leo XIII who demanded a reign of justice and pleaded for the application of Christ's fundamental law of love to every department of life. Surely in the Encyclicals of the Popes, restating and urging the common teaching of the Church from the beginning, there is no ground for Mr. Laski's assertion that religion teaches men to accept with silence or complacency the frightful disorders of the prevailing social and industrial system. The Church not only condemns these violations of the natural and the Divine laws, but bids men everywhere to establish a social order, based on justice and animated by charity, which will suppress them.

Mr. Laski has fallen into the common error of confounding charity with the practice of throwing a penny to a beggar. Of its sublime nature, and of its essential importance to society, he appears to have no concept. A philosopher should be on his guard against these popular errors.

Must Directors Direct?

TREMENDOUS losses have been sustained in this country in the last two years through the failure of banks and other corporations to meet their financial obligations. As is usual, we have made a great show of locking the door after discovering that the horse had been stolen. Yet out of this widespread distress, one good effect will come, if we can secure legislation to make these failures less frequent. In a majority of instances, the cause is incapable or negligent directors.

This is all but invariably true of the corporations in the larger cities. It has long been a habit with these institutions to tempt the confidence of the public by electing men of prominence in business, politics, and the professions, to membership on the board of directors. Whether they knew anything whatever of the financial operations of the business, was not taken into account. Some did, but rarely attended the meetings of the board. Others were pitifully ignorant, and while many of these were regular in attendance, they might as well have absented themselves, since they did not know what was going on. Often they were there to "represent" outside interests. In the criminal trials which followed, the facts of ignorance and failure to attend meetings were not merely admitted, but offered in exculpation.

Whatever may be tenable in the present state of the law, from the moral viewpoint these directors are gravely culpable. They stand to the public in the relation of trustees. They may not, in conscience, assume that relation, if they have reason to know that they lack the necessary qualifications. On the supposition that they are qualified, they are bound in conscience to acquaint

themselves with all the operations of the company, so that the interests not only of the company, but of the company's clients, may be fully safeguarded. When they fail to attend meetings, and when present fail to vote on conscience and knowledge, they cannot be excused from the guilt attaching to violation of the moral law. Hence they are bound in conscience to make good, in their proportion, financial losses occasioned by their ignorance or negligence. Under certain circumstances they may be bound *in solidum*, that is, if their fellow directors are unable to make restitution, the whole burden falls on them.

No man of conscience can take his duties as a director lightly. It is encouraging to note that within the last few years, some courts have spoken clearly and forcibly on the obligations of the director. In the Mancuso case, Chief Judge Cardozo, of New York's highest court, ruled that when a money corporation falls into insolvency, and because of "failure to administer its affairs with reasonable care and diligence is a fraudulent insolvency within the definition of statute," then the director "participates in the fraud when he participates in the negligence." This ruling is wholly in line with the moral principles which define and rule the duties of a director.

Open and stark dishonesty has undoubtedly brought many other institutions and their clients to ruin. It is inconceivable that certain domestic and international bankers were ignorant of the insecure character of many public and industrial bond issues, sold at a high price within the last few years, but now worthless. These losses run into billions of dollars, and the total may go higher, before the financial world rests once more on an even keel. Unfortunately, these pirates seem able to put themselves above the law, and beyond the reach of courts. But for the incapable or negligent director, a remedy is at hand. When directors are held responsible for all losses, the incompetent and the careless will no longer sit on corporation boards.

Union Folly

NOW and then a local union is guilty of a piece of folly which makes all friends of organized labor despair. Last month, a Chicago union decided that no private owner could use his car in a funeral procession unless he hired a chauffeur with a union card. Should he persist in following the procession, the drivers were instructed to climb down and leave the funeral cortege standing in the street. On the first enforcement of this outrageous ruling, the police arrested the drivers, relying on a city ordinance which makes it an offense to interfere with a funeral, and escorted the procession to the cemetery.

Actions such as these do an injury to the cause of labor that cannot be undone by a thousand apologies. The convictions of this Review are known to all; they have been stated again and again, often at serious cost; but at the same time, it has never played the unfriendly part of encouraging organized labor to go on, when it believed that labor was wrong. In the long battles against organized labor, more frequently not labor but the em-

ployer has been the aggressor. Hence it is not a matter for wonderment that organized labor has now and then retaliated by courses that were unjust and unwise. But we have never believed, as some labor leaders appear to have believed, that a proper way of righting a wrong is to commit another wrong.

Fundamental to the social and economic philosophy of the Catholic Church is the principle elaborated by Leo XIII, "Rights must be religiously respected wherever they exist." Unless organized labor can weave that principle into its policies, and assure the country that its leaders will act on it, it can never gain the confidence of the public, and it should not. Yet how can labor possibly win its battles unless the public is on its side?

Labor, as the late Chief Justice Taft once said, stands in far greater need of the support of the public than does capital. Capital in its worst phases can dispense with both the law and public favor, but labor cannot. Capital has resources from which labor is debarred. Capital can win issues without a blow, which labor cannot win except at the cost of bitter sacrifice, and often enough even that fails. Unless the conduct of organized labor is such that it conciliates the good will of the public, its cause is lost.

One folly of a pattern of that in Chicago loses labor a thousand friends. They are wrong, doubtless, in identifying the folly of a few with the inherent justice of the cause of organized labor, but human nature being what it is, the error in their conclusion is all but inevitable. If there is at present no way of checking the unwise and unjust courses to which local leaders can commit organized labor, that way should be found forthwith. In finding it, the American Federation of Labor would hearten the friends of labor, and bolster up the reason for its existence.

The Norris Anti-Injunction Bill

WE are not so sanguine as to hope for favorable action by this Congress on the Norris anti-injunction bill. But Senator Norris is an undaunted fighter, and now that his bill has been reported out of committee, we trust that he will be able to bring it on the floor for discussion.

The bill has been framed to check the scandalous abuse by Federal courts of the injunction in labor disputes. It provides that an injunction, temporary or permanent, shall be granted only after the hearing of evidence, by which the petitioner has established certain facts. He must show—not merely allege, even on oath—that unlawful acts have been committed and that they will continue, unless restrained; that substantial and irreparable loss will follow; that as to each item of relief sought, greater injury will be inflicted upon petitioner by denial of relief, than will be inflicted upon defendants by granting of relief; that petitioner has no adequate remedy at law, and that the public officers are unable or unwilling to afford proper and adequate protection.

The layman, unused to the quiddities of the law, as it exists in these parts, will find nothing unreasonable in these requirements. His wonder is, rather, how any

court can take action, especially summary action, in their absence.

Further, the bill checks the courts in contempt cases. Hitherto the usage has been for a single judge to take immediate cognizance of a most complicated case involving employes, to hear the employers but not the workers, to grant an injunction, and then to throw the workers into jail, without jury trial, should they disobey the injunction. The Norris bill puts no new restriction on the power of the court to punish contempt committed within sight or hearing of the court; but it makes important changes in the review of contempt cases arising from acts not committed within view of the court. It provides that men cited for contempt, for attacks upon the court outside the court, may demand a trial by jury, and before another judge. This will prevent judges from acting as jury and executioner in reviewing their own decisions.

The right of Congress to impose these restrictions is plain from the first section of the third article of the Constitution. The Constitution ordains but one court, the Supreme Court, and authorizes Congress to ordain and establish certain "inferior courts." The Supreme Court Congress may not touch, but it may restrain, as it deems proper, and even abolish, the inferior courts, which under the authority of the Constitution it has created. The charge, then, that the bill is an attack upon the Federal courts is absurd.

The Cause of the Depression

TWO weeks ago we published in diagram form Michael O'Shaughnessy's picture of the economic arch. In graphic style he pictured his idea of how the world has got itself into the present mess. There has been hardly time, as we go to press, to estimate the reaction of AMERICA's readers to this novel scheme, but something is at once apparent.

There is, of course, in this country, a widespread ignorance of economic fact. The economists have wrapped up an essentially simple thing in such unintelligible jargon that most people despair at their first dip into the science. Then, too, most Catholics know little more of Pius XI's radical solutions than that he stands for social justice. If they were to hear that he condemns the anti-trust law, that he places all the blame for our troubles in unlimited competition, that he actually has the solution for such an industry as oil, that he proposes a new economic system that will really work, they would be inclined to be sceptical. Yet these are facts.

Edward A. Filene in *Scribner's* and Henry Pratt Fairchild in *Harper's* have just announced as discoveries the same thing that has been preached by Mr. O'Shaughnessy and Gerhard Hirschfeld in these columns, that, as Professor Fairchild expresses it, "we have been thinking of ourselves as producers instead of as consumers," or in the words of Mr. Filene, that we have poured our capital into production instead of into consumption. Professor Fairchild calls this "one of the most remarkable instances of inverted logic on a large scale that mankind has ever displayed." With the real implications of that truth discovered, we shall be on the way to recovery.

Why Did Spain Suppress the Jesuits?

GERARD B. DONNELLY, S.J.

LATE January saw the Jesuits on the front page of the nation's newspapers. It is probable that future students of American journalism will discover the interesting fact that the word *Jesuit* had never before appeared in the headlines. Up to a few years ago the press did not look upon religion as front-page news, and since the vast majority of newspaper men lightly regarded the misadventures of the Society of Jesus in Portugal, France, Russia, and even in Mexico, as purely religious stuff, the Jesuits were rarely, if ever thought worthy of headlines.

But recent events in Spain have been news, news of the first order, and news that has not only put the Jesuits on pages one and two, but has held them there alongside the stories of Two-Gun Crowley's execution, Mrs. Judd's new clothes, the death of the chewing-gum king, Garbo's interesting experiment in Manhattan publicity, and the air raid on Shanghai. The Jesuits are leaving Spain, and the nation's newspapers have found that fact dramatic enough for front-page space and editorial comment.

Several of the commentators, however, besides discussing the wealth of the Spanish Jesuits in hushed and reverent tones that implied it to be almost fabulous, badly miscalculated their number. The Order's official publications list 3,646 Spanish members. But since more than 1,000 of them are engaged in missionary work in South America, Cuba, India, and Japan, there are in Spain today not more than 2,600 Jesuits—and about 900 of them are lay-brothers, who, although Jesuit Religious, do not aspire to the priesthood, have no part in the apostolate of the Order, and hence can hardly be reckoned among those whom the Government has found a threat to its existence.

The Spanish Jesuits are said to have estimated the plant and equipment value of their churches, monasteries, and schools at about \$30,000,000. This, together with an endowment (not ascertainable, but placed by the newspapers at the excessive figure of \$70,000,000), the entire income of which supports their religious and educational institutions, dwindles into insignificance when compared with our American schools and semi-religious organizations. The endowment of Harvard alone, for instance, is \$108,000,000, and the Y. M. C. A. lists its net property and funds at \$230,064,000 and its operating expenses at \$60,609,000.

But what the American newspaper reader is interested in is not so much the Order's personnel or its finances as the cause of its suppression. Nowhere have the news accounts given him any clear reason for it. The press has told him, of course, that Spain is ruled by the Cortes and that the Cortes just now is dominated by an anti-Catholic minority. He has seen undeniable proofs of an anti-Catholic attack in the recent day-by-day account of Church disestablishment, the divorce laws, the secularization of the Catholic schools, and the agitation over

the Religious Orders. But why has the Government suppressed the Jesuits? Why has it singled them out in a special section of the Constitution, deprived the Order of legal existence, confiscated its holdings?

What have the Jesuits been doing in Spain? What will be the result when they are gone? Maybe the following brief survey of their educational and social work during the past few years will supply the reader with the answer.

Any such summary will begin with the two famous universities in Madrid and Barcelona—the Boston Tech and Johns Hopkins of Spain. A Madrid mob burned the Catholic Institute of Arts and Sciences on May 11, and the entire faculty and resident student body have since removed to Belgium; but the Institute, founded by Father Hernandez del Pugar, who has been called the Edison of Spain, had won international fame, especially for its engineering school, and up to the time of its destruction, the college was crowded to capacity and its engineer graduates were in constant demand by the industrial firms of the country. During the evenings the classrooms and laboratories of the engineering school were turned over to the *gratuitos*—the 600 young men and women of Madrid's working class who attended the various commercial and technical courses, such as mechanics, electricity, drawing, handicraft, bookkeeping, stenography, languages, and the domestic sciences, offered gratis by the Institute.

Equally well known throughout Europe is the group of three schools in Barcelona. The Chemical Institute is celebrated throughout the scientific world. Father Eduardo Vitoria, founder of the school and its present dean, is one of Europe's first scientists, the author of standard works on chemistry, President of Barcelona's Academy of Arts and Sciences, and a member of the great Pontifical Academy of the *Nuovi Lincei* in Rome. Close to the Institute stand the Psychology School and the Biological Laboratory, both institutions of European prestige. The guiding genius of the latter is Father James Pujiula, a scholar and teacher of no small reputation, President of the Barcelona Academy of Medicine and Surgery.

Not so well known in this country, but a school of note in the Peninsula is the College of Commerce and Business Administration in Deusto, near Bilbao. A Belgian Government official, after a tour of inspection of similar schools in Europe and the United States, pronounced this institution the best of its kind. Its courses in economics, law, and business management are attended by young men from all parts of the country, and its Jesuit professors have influenced by their writings the whole social thought and development of the country. The Business College is only one department of the University of Deusto, however, and although the University is popularly regarded as an economics center, its

courses in literature and the arts are maintained at a high standard.

Some two hundred miles to the southeast, in Saragossa, is the Academy of Natural Sciences—a school whose standing must be credited entirely to its director and founder, Father Navás. The Jesuit ranks high among European savants and is internationally known for his contributions to scientific literature.

In addition to the four more distinguished institutions just named, the Spanish Jesuits conduct seventeen colleges. They are small colleges, their combined registrations totalling at present not more than 7,000 students. But nearly all of them have been functioning for more than fifty years, and it is chiefly from their 60,000 graduates that the Catholic leaders of Spain during the past half-century have come. These statistics embrace college students only; they do not include the hundreds of young working men who enjoy the free vocational and trade schooling which several of the colleges offer; nor do they include the 75,000 children in the elementary schools maintained by the Jesuits.

American readers whose Sunday is not complete without the weekly rotogravure view of the Empire State Building and the Navy dirigible are familiar with those two other favorite subjects of the picture supplements—the Yerkes and Mount Wilson Observatories. Few Americans, however, know of Spain's two great astronomical centers, both of them built and staffed by the Jesuits. The Ebro Observatory at Tortosa is directed by Father Rodes, who has won considerable renown by his findings in geophysics and heliophysics. The Jesuit Observatory in Granada is celebrated for its researches in meteorology and for its seismological station, and holds an equal rank in the world of science. Both of these observatories and their valuable equipment have been taken over by the Government with an indecent haste that is in itself a tribute to the Jesuits who founded and maintained them.

Doomed to pass into the hands of the State with all its implications of cold philanthropy and red tape is another notable Jesuit institution, the one at Alicante. The common citizen thinks that leprosy is a disease that either has been entirely conquered or is confined to a few vague places in India or the islands made famous by Father Damien and Robert Louis Stevenson. Hence, he is hardly aware that the Jesuits are today caring for almost 9,000 lepers in some thirteen settlements throughout the world, nor does he know that all of these places look to Spain for their model institution. The Leprosarium of Antilles (near Alicante) has been a refuge in the twenty-three years of its existence for 635 men and women. Father Charles Ferris Vila, its founder, devoted his life to the care of the lepers of Spain and almost single handed raised the sum of money (some 5,000,000 pesetas) required for their maintenance. The Leprosarium has been inspected by the country's prominent physicians, and they have united in naming it the outstanding leper hospital of the world.

The Spanish Constitution guarantees to all citizens the right of free speech and a free press. This, of course,

hardly applies to the Jesuits. They may indeed retain the abstract right to say and print what they like, but the right is of little practical value now that the Government has nationalized their printing presses and editorial offices. *Razon y Fe*, the great monthly review, is doomed. Edited by a board of Jesuit priests, it has battled vigorously during the past few years for Christian concepts in government, philosophy, sociology, literature, art, and the sciences, and has wielded considerable influence upon the educated classes of Spain. The suppression of this organ will be one of the most serious blows dealt to the Church in Spain.

Doomed also is *Iberica*, which might be described as Spain's *Scientific American* and *Science* combined. This periodical ranked high among the best scientific reviews of Europe and was extremely popular among Spanish readers. The suppression of the Jesuits will also bring to a close the work of the *Acción Popular* in Barcelona. This bureau, with its active program of social betterment for the middle and working classes, numbered among its other activities the publication of more than 7,000,000 social pamphlets. More disastrous still is the Government's gag upon the *Apostolado de la Prensa*, the publishing center whose Jesuit editors wrote or edited more than 500 religious books and pamphlets and have recently reported a total distribution of 18,500,000 volumes. The anti-Jesuit laws will put a stop, too, to the work of the *Fomento Social*. Although but recently organized in Madrid, this group had already done much by means of its literature to encourage the popular study of social questions, and had hoped to organize a vigorous and united Catholic Action throughout the country. Finally, the Jesuit-edited *Lectura Dominical*, Spain's closest approach to *Our Sunday Visitor*, paralleling the Indiana paper in purpose and popularity if not in the perpetual miracle of its circulation, has printed its last issue. It, too, has been liquidated by the decree of January 23.

The complete story of the Spanish Jesuits is not told, however, by a catalogue of their labors in school and press. Their success in social work is equally remarkable. Probably the outstanding achievement has been their organization of the peasant class. Spain, as all the world knows by this time, is chiefly an agricultural country; the small farmer is not only the most numerous, but unhappily the most helpless element in its population. But the Catholic Agrarian Federation, modelled on the *Boerenbond Belge* and somewhat similar to our own Catholic Rural Life Association, has long been working for three main purposes: to bring about the equitable distribution of land among the peasants, to establish a practical system of rural credit unions, and to teach the farmer modern methods of agronomy and so enable him to get the most out of his small plot. Complementary to this organization is another, the Consumers' Cooperative Association, likewise designed to make the peasant's lot more bearable. Under the aggressive efforts of the Jesuits, the Association has established centers in many of the rural districts of the nation.

Neither has the Order been idle in the cities and industrial centers. As a matter of fact the Jesuits have

been the chief organizers of social programs intended to assist the working classes, and it is due principally to their foresight and planning that so many Home Building Associations, Savings Banks, and Mutual Insurance groups have been established for the workers from Barcelona to Cadiz. Spain's laboring class, it is unfortunately true, has been almost completely aggregated to the Socialist Unions and the anarchist *Sindicato Unico*; but the honor of establishing the first labor unions in the Peninsula belongs to the Jesuits, and their *Circulos Catolicos* are still flourishing vigorously in many districts.

The Spanish Jesuits have unfortunately failed to publish statistics which would show the extent of their welfare work in the Peninsula. They have been quite content to attack the problems and meet the needs of the working classes in their own cities. Nor have they learned the blessings of publicity. Hence it is difficult to obtain figures covering the work of strictly local welfare organizations. However, a brief summary of Jesuit effort in one or two cities may serve to suggest the nature and extent of the Order's welfare work in all the larger cities.

In Galdacano the Jesuits built the *Centro*—a workers' community house, and organized an active Loan Association, a Consumers' Cooperative, and a Home Building Institute. In Valladolid their *Casa Social Catolica* is not only a cultural and religious center, but is the headquarters of a Poor Relief Guild and a People's Credit Association. Attached to this center also are a Maternity Aid Association, a Consumers' Cooperative, an Agrarian Aid Group, and a Students' Help Society. In Burgos the *Centro Catolico Obrero*, in addition to a community house, conducts a Sick Aid Society, a Poor Relief Guild, a Home Building Association, and two other charitable groups. San Sebastián has its Jesuit-organized Social Institute, and Bilbao its *Patronado Obrero*, probably the most successful social center in Spain. The Association of San Rafael, organized in the sea-port towns, looks to the protection of poor emigrants, and in Seville the *Patronado de San Fernando* cares for the prisoners and aids, after their term, in moral and social rehabilitation. The House of the Boy Jesus, a house of correction for boys in Malaga, met with such success under Jesuit direction that just before the anti-Jesuit decree was signed the present Republican Government agreed to continue financial aid.

And probably the best known, because most unusual, association conducted by the Order is the *Confradia de los Pescadores*, founded in Malaga in aid of the gulf fishermen. Here the Jesuits, besides giving religious instruction and care, have taught the guild members improved methods of deep-sea fishing and the latest means of manufacturing fish conserves, and have moreover seen to the complete and efficient reorganization of marketing methods.

Last May, when a Madrid mob fired the Catholic Institute, flames destroyed a twelve-volume manuscript whose publication had been long and anxiously awaited by historians. It was Father Villada's monumental Ecclesiastical History of Spain. In destroying this Jesuit work, the mob perpetrated a crime that had something

of the symbolic about it, for the history of the Church in Spain—at least during the past four centuries—is peculiarly bound up with the record of Jesuit endeavor and achievement.

Why has Spain suppressed the Jesuits?

The answer is, of course, that the Jesuits stand for an Idea—an idea which is at once their slogan, the substance of their Spiritual Exercises, the spirit and very purpose of their Order. It is an idea which they have delivered (to use Mr. Belloc's word) to every class in Spain, and which they have propagated tirelessly by means of pulpit, school, press, and social organizations. It is an idea, too, which happens to conflict forcefully and at every point with the present purposes of the anti-Christian Government. The Jesuits, in short, are the Opposition. And it is a fact, not yet noticed or commented on by the American press, but one that every Spanish radical perceives with unerring instinct, that the Government, if it is to rid Spain of the Catholic Church, must first destroy the Society of Jesus in the Peninsula.

Mrs. Noah and Her Pugilist

JOHN GIBBONS

THE only Sunday that I ever spent in New York I remember being awakened by the sound of what seemed to be a sort of miracle rushing like a wind along the hotel corridor and supernaturally shooting half a ton or so of coals at every bedroom door. Only when I pulled myself together a bit—I'd been at Coney the night before—and opened my door to look into the miracle, it wasn't coals at all, but just a few hundred-weights of American Sunday Paper as presented with the Compliments of the Management. Old World Hospitality was what was advertised on its note-paper and though I had certainly been disappointed at not seeing a jolly-looking landlord in a red waistcoat, this newspaper business was probably more the New York idea of the thing. And I sincerely hope that the hotel could afford the money out of its modest takings.

Only it was a bit wrong about the Old World, because really we measure our Sunday papers merely by the ounce. When, that is, we have them at all. For there are any number of people in England who simply won't have such a Sabbath-breaking sheet within their doors at all, waiting resolutely instead for the news in Monday's paper as written and printed on Sunday, which somehow seems to make it all right. I suppose that the thing comes down from Puritan times, but nowadays it's almost as much social as religious and you'll find plenty of English people of every creed who refuse the Sunday paper simply as not being correct according to their peculiar standards. Which must make it a trifle awkward for them when there is anything like an earthquake or a war happening on a Saturday night.

To the particular old lady of whom I am at the moment thinking I am certain that Armageddon itself would have made no difference at all. Occurring on a Saturday night it would simply have had to wait until the Monday morning's arrival of the severer and more

respectable week-day papers. For this was actually what happened with the fateful battles of the earlier stages of the Great War, when even an invasion would have found itself shelved by her unbending principles. A Puritan of Puritans if ever there was one. And then she technically wasn't, happening instead to be a Catholic.

We have some, you know, who are able to boast that their families never relinquished the Old Faith, and even today there are outlying parts of our North Country where you can find an entire estate with every village as naturally Catholic as any in Sicily or Spain. Paying fine after fine the great man would somehow have found his way unswervingly through the fifteen hundreds and even through imprisonment or worse have carried his tenants with him, and so there will be places where the Crucifix will stand at the cross roads and where the Catholic church will still be *the* church and the good Anglican parson have but a sinecure, a sort of tolerated chaplaincy, as it were, to any odd strangers in the district. And if you want to find real pride of Englishdom and ancestry then it is in such a village that you should look for it.

It was of stock like this that our old lady came, only minus any estate. For in the three centuries of plunderings, the lands and properties had been swallowed to vanishing point. How she lived at all only her lawyers can have known, but on some tiny pittance she somehow managed to keep open the grimly old-fashioned house where, with one solitary "maid servant" and that retainer's man-of-all-work husband, she commanded a garrison, so to speak, a tiny outpost of the Old Church in a new and rushing world that mostly cared nothing for churches of any sort.

Life in a beleaguered fort, of course,—one single bastion left from all the city—must lead, one thinks, to solitude, and the truth is that our little old lady was largely living in the atmosphere of a century or so back. The wave of Catholicism which in the last fifty years had swept over our English cities meant little or nothing to her. Nor had she part or lot in the lives of country neighbors who, of a rank at least equal to her own and of an income far superior, would if only out of ordinary courtesy and social decency have been glad to welcome her. She was of the Old Faith, she was, and all the other Families had long departed from it; and within their gates was no place for her. Their hospitable and comfortable country houses might have been in another planet.

A little ridiculous it all sounds, does it not? And then if you consider the pre-historic sort of chaise in which she took her severely solitary outings, it's all more ridiculous still. A kind of Victoria arrangement, it was, with a glass window that let down over the hood to case her in like a hugely queer Victorian doll, and then the silent maid servant's silent husband up in front as he drove an aged and taciturn horse. Noah's Ark it was locally dubbed, and the little old lady was very naturally Mrs. Noah.

A chapel, of course, to the grimly old-fashioned house

there had been in the old days, with a real priest's "hiding hole" and all the rest of the business of sixteenth-century romance. And there would creep the tenants of the Family; you can still find the most of their names as printed by the Catholic Records Society in their lists of "Popish Recusants," the people, that is, who regularly refused to attend the official services of the new and officially "reformed" church and who were regularly fined or imprisoned for it.

But all that was long past and gone now. As acre after acre of the estate had been seized by this fine or that penalty, the tenants had changed, too, and now there wasn't a Catholic left for miles around. No chaplain nowadays and no chapel either. Just a very tiny oratory for the little old lady and her retinue of two; and then once a week and of course on holy days there would be a priest drive over from the little church at the market townlet some miles away. A very old priest he was, and then to add to the general awkwardness of everything, instead of arriving as he ought to have done in a horse-chaise complete with postillion, he used to turn up in an extraordinarily ramshackle Ford car, of all vehicles. It was he, by the way, who told me the inwardness of the story.

All that high-and-dry isolation and pride of the bare bones of long-forgotten glories was in its way, of course, extraordinarily absurd. But then in another way, if you see what I mean, it had its dignities. But you'd never have thought, would you, that the concern that brought the whole edifice crumbling to the ground would have been of all things in the world a prize-fight? But it was.

Now about pugilists I know next to nothing. Except that once in my capacity of stern parent I had occasion to nip in the bud a very promising flirtation between a prize fighter and my youngest daughter. A very decent man I understand that he was, only perhaps thirty years or so too old for my daughter; altogether apart, that is, from the fact of his being probably married already. Gibbons, by the way, was his name, and trading on this fact the wretched girl had taken upon herself to write to him either to say how glad she was that he had won something or to say how sorry she was that he had lost something else. I forget which it was, but anyway there the correspondence was, the feminine party to the business apparently encouraging it as much as possible on the understanding that she sold the great man's autographs at sixpence apiece to the other wretched girls at her school. And that's about the only time that I was ever in direct contact with the Profession.

This particular fight, however, of which I am thinking, even I can remember something about it, for it was in its way an international event. The people who run such things had taken one of our biggest halls in London for it, and the papers had for weeks been booming it. Even our very serious and literary newspapers, those that generally don't deal with any news at all until a few hundred years have passed, gave it bits of dignified attention with scraps from the classics about the old gladiatorial prize fights and the use of the *cestus* and how some pugilist in the days of the Georges once became

a Member of Parliament; that sort of stuff. So that you can understand how with publicity like this there was practically nobody in the British Isles who hadn't heard all about it. England *versus* America it was supposed to be, and people who in the ordinary way would never have known that such a thing as pugilism existed were waking up dead keen on England winning.

This, of course, was how Mrs. Noah had known about the thing. When one lives out a life in practically solitary confinement one reads one's papers from end to end, and in some drily severe paragraph the news of the coming event had been grudgingly mentioned. That one rough should engage in a disgusting combat with another rough—for I fear that the lady was thinking back in the days of the Regency when a bare-fist fight might last its three hours or so and when prize fighters really fought instead of selling to the papers at so much a line their views on Shakespeare—that, of course, was nothing. But that England should beat a parvenu and upstart America, that mattered quite a lot. And Mrs. Noah eagerly perused every line of her daily newspaper for more tidings of the national event.

And then the thing was fought out on a Saturday. The late night special, you say? Except that there isn't even an ordinary evening paper in rural England that lies miles from any city. The wireless, then? Only with us there is a State-provided program with a tax on each set; about two dollars a year it costs in your money. And there is no wireless in the sort of house that I'm thinking of.

And so we come to Sunday morning and the old

priest in his old Ford Car. We can imagine, he said, the situation; a gentlewoman, of course, doesn't ask questions of her servants and least of all about a vulgar prize fight. And then if she had brought herself to put the faltering question, her silent and childless retinue would two to one have known as little as she herself. And obviously one doesn't ask about such matters from the family chaplain.

Only as it happened, it was the old and saintly looking priest who told her himself.

Without ever guessing, as he said afterwards, quite what he was doing or what a mine of buried anxiety he was tapping, but it was glorious, he said, and in the first round, too.

And then as the little old lady's face lighted up, he realized something of the truth.

"Our Englishman?" she said.

And then it wasn't, for it was the American who had won.

"Our Catholic," said the saintly looking and white-haired Chaplain, and wasn't she delighted? For the New York champion, it seemed, had been of that Persuasion; only naturally the more dignified of the English papers went into no superfluous details of his private life.

"In a way," said the little old lady after a long and doubtful silence, "I suppose that he is One of Us."

You can't understand, of course, but in a way it was rather a great thing to say. An absurd story all around, isn't it?

But with its points.

The Early Lincoln

CHARLES PHILLIPS

AS time passes, the figures of the truly great emerge more and more clearly because their beginnings become more revealed, more understandable to us. Mileposts in their lives stand out, we mark off with ever-surer hand the turning points in their careers, the formative processes which went into their making. We begin to see, in short, as the years recede, what the great were like before they were great and from what point of departure they set forth to achieve greatness.

It is now a century and over, to be exact it is 102 years, since Abraham Lincoln, born in 1809, reached the first outstanding milepost in his life, his majority. On February 12, 1830, Lincoln crossed the threshold of maturity; walked head-up, six-feet-four of sinewy youthful body and mind, into man's estate. What was this early Lincoln like? Had he any of the marks of greatness in him? Was he already great?

How do men achieve greatness? There is a rule, as infallible as it is paradoxical: great men achieve greatness of self by becoming too large of mind and heart to occupy themselves with so small a thing as self. Of course, we still have the old adage about some men being born great and others having greatness thrust upon

them. The third category of the adage, however, those who achieve greatness, is the only one that counts. To have greatness thrust upon one means nothing unless it mean that power, the capacity, to carry greatness, to bear the burden of it, has been developed. To be born great means nothing at all unless the potential greatness in a man, his natural inherent gifts, have been nurtured, disciplined and trained; otherwise who can say that those gifts, that greatness, ever really existed? In the end, only those who achieve greatness are truly great. And the one prime achievement of greatness is the surmounting of self, the subduing and conquering of selfness in one's nature. Had the early Lincoln of a hundred years ago realized this greatness?

Not quite. But he was on the heels of it. Lincoln was not a superman, but if we examine into the first years of his young manhood we become aware of the fact that, in the time just following his maturity, between the years 1830 and 1834, he was showing a marked capacity to stand the first test of greatness, the conquering of selfness.

When Lincoln crossed the threshold of manhood his eyes were set definitely on the future. True, it was a

future still outlined only in the vaguest dimensions of self-satisfaction and personal advancement. He did not know then what to do with his life; he did not even know what he wanted to be. But he did know and feel, and feel keenly, that he must better himself, get away from the cramping environment of Pigeon Creek, Indiana, do something, amount to something, be something besides a poverty-stricken hired hand on his father's or his neighbor's farm. He was to find out in the next three or four years that to do this he must drink of the bitter potion of selflessness.

If one make a careful study of Lincoln's formative years, one comes to know pretty well what he was like when he was twenty-one. One can't study a man in every available record that exists, and then set down in careful and ordered exposition one's findings and deductions, without coming to a conviction on the matter. My conviction is that Lincoln at twenty-one, outside of his natural and at that time wholly unapprehended and undeveloped gifts of mind, was just a regular, every-day, healthy young man, with all the every-day, regular, healthy prides and ambitions of youth.

Lincoln was in fact, at this time, a little below the average, so far as social advantages and education mean anything to men of twenty-one. He had had no education; in the aggregate, according to his own words, he had had not more than a year of schooling. He was, indeed, to use plain terms, nothing much better at twenty-one than an ignorant young backwoodsman. And the word *backwoodsman* says all that need be said on that point of social advantage.

Too many writers of Lincoln biographies have made a superman out of him; and devotees of this sort of writing might well object to what I write here, arguing that I have fallen into the tracks of the popular debunker; that when I say Lincoln at twenty-one was only an average, ignorant young backwoodsman, I am taking a hero ideal away from our American youth. But the truth is quite the opposite. It is Lincoln's rawness and ignorance at twenty-one, it is all the flaws and faults in his makeup at that age, that make his ultimate greatness truly great. He overcame them all. He *achieved* greatness.

The largest task that Lincoln faced at twenty-one was the disciplining and subjugation of self, that selfness which is in all of us, and which stays in most of us to the end of our days, and by being let stay keeps us from being great. Of course young Lincoln did not know that this was his task. All he knew was that he wanted to make something out of his life that he could enjoy. What he was to learn was that the self in him and the satisfaction of it did not count at all except insofar as it was to be refined and utilized as an instrument of growth. This is a mighty hard lesson for the natural pride of youth to learn.

A curious paradox enters into this process of a man learning selflessness out of life. He must at once learn to deny self, and at the same time keep the goal of self before him, paramount; else he may give up, quit, surrender to himself, and amount to nothing. This paradox worked out in Lincoln during his young years. He

wanted books, for example; he wanted books for themselves, for the pleasure they gave him. He couldn't have them. His father all but forbade him books. They weren't to be had anyway. But he got them. He walked twenty miles to borrow a book. He worked for days at cornhusking with frost-bitten fingers, to pay for a borrowed book that had been damaged by the snow drifting in through his cabin loft. Books were denied him; but books he got, and he got them because he liked them and enjoyed them. He didn't know then that he was getting them to serve a purpose far transcending the mere satisfaction of a balked appetite for reading. Satisfying himself, he did not know then that he was only strengthening the vision of his mind so that some day he would be able to see how little his own self-satisfactions in life were to count.

All of Lincoln's boyhood and youth were made up of struggles like this, of desires and denials. At nineteen a trip down the Mississippi to New Orleans, at work as a bargeman, had opened up a possible new world for him; but that world quickly closed again and he was back at the drudging life of Pigeon Creek. At twenty-one the migration of the Lincoln family out of Indiana up into Illinois offered some promise of a new life; but the old story of back-breaking labor, no pay, and no chance, only repeated itself. Incidents like these, occurring throughout his life, could be enumerated by the dozen. No wonder that what his family called "the Lincoln blues" got the best of young Abraham time and again. He all but gave up, often. But he never gave up altogether. If Lincoln had greatness "born" in him it was the greatness of a tenacity, a sticktoitiveness, that was destined to help him really to achieve greatness in due time.

The process went on in him, ambitions frustrated, pride of spirit humbled. But all this was forgotten when, at twenty-three, love came. Then at last he felt his powers; then at last, after many denials, he felt himself set for a life of real satisfactions. Yet even love did not stay. First, love was forbidden by the circumstances of a friend's rivalry. Then, when that friend, John McNamar, passed out of the life of Ann Rutledge, the girl to whom Lincoln became engaged, Death, the implacable rival, came in McNamar's place. Ann Rutledge died. Another denial, another crucifixion of self, this time a supremely serious one.

It was at this point, in my belief, that young Lincoln, lately come into manhood's estate, achieved his first step in greatness. He achieved it by looking boldly and courageously straight into the eyes of life, and reading unflinchingly there the sentence that Providence had passed upon him: that what he desired for his own satisfaction did not count at all in the scheme which God and life had for him. True, once more he almost gave up. He so nearly gave up that he even contemplated suicide. But that passed. And selfness passed. Lincoln saw then that life can mean something larger than self; that life can go on, work and toil and ambition go on, and yet have a greater significance than the mere gaining of immediate self-satisfaction.

He had traveled a long way by that time from the raw youth of February, 1830. He had gone distances far outreaching the miles between Pigeon Creek, Indiana, and New Salem, Illinois. From the natural impulse to get what he wanted, especially when what he wanted was denied him, he had passed to a wisdom beyond his young years, the wisdom that makes a man see that to learn the art of getting is far more important than the getting itself.

This is the wisdom that makes a man master of himself because it pours light all around that self and shows him what a little thing in the great scheme of human existence self is unless it be disciplined.

It is only when a man rises above himself that he sees how small he is; and it is only then that he is great.

When he reaches that stature, he has achieved real greatness.

Lincoln coming into manhood, a rawboned, uneducated, backwoods youth, was just beginning to take the first stride that would lift him above himself to a height from which he could see the whole pattern of his life and the meaning of every little dark thread woven into its texture. At twenty-one he had already had schooling enough in the art of self-discipline to keep him on the highroad to that crest of self-immolation which made him eventually a great man. It is this early Lincoln of twenty-one that really explains the man whom we are sometimes too prone to accept as a finished specimen of human greatness—when his real significance lies in the process by which he achieved greatness.

The Papacy Under Fire

HILAIRE BELLOC

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I WILL take for my text some authoritative words of the reigning Pope. They are in connection with that practice, euphemistically and falsely called birth control which, being something not to be named among Christians, is today a common topic, cheerfully presented to readers of all ages.

Here is the Papal charge, or rather an extract from it in translation. It is the kernel of the Encyclical "Casti Connubii" issued this time last year:

The Catholic Church, to whom God has entrusted the defense of the integrity and purity of morals, standing erect in the midst of the moral ruin which surrounds her, in order that she may preserve the chastity of the nuptial union from being defiled by this foul stain, raises her voice in token of her Divine Ambassadorship, and through our mouth proclaims anew:

Any use whatever of matrimony exercised in such a way that the act is deliberately frustrated in its natural power to generate life, is an offense against the law of God and of nature, and those who indulge in such are branded with the guilt of a grave sin.

If that doesn't sound like a trumpet call I don't know what does! I am so moved by it that I am tempted to use modern slang and to allude to "what should be given to the troops." It is, as gunners used to say of shells, "delivered." It stands out in all the midst of the modern wriggling and shuffling and compromise and conspiracies of silence like a bare rock standing high above a fog. It has the authentic *Tu es Petrus* about it, and thereby rejoices my heart.

But I did not quote this text in order to discuss further the subject which provoked the Pope to speak so plainly. I quoted it as an example for us and still more for our opponents whereby it may be understood what the Papacy means; what its nature is, what its character, what its necessity to the world.

For it would seem as though, latterly, that old point of attack, the Papacy, is becoming fashionable again as a target for the enemies of the Catholic Church.

Many sections of the Catholic front have been chosen

for special attention during the last 300 years by what I am so old-fashioned as to call the Devil. A breach in the defenses has been attempted now here and now there, so that the list of separate efforts has grown to be a very large one.

First, we were plainly guilty of the sin of sedition and of rebellion against lawful authority because we did not join in king worship, whether in France or in England. Then we were rationalists who undermined all faith by refusing to accept the Bible, especially in vernacular translations, as literally true without allegory or metaphor from beginning to end and because we subjected the Sacred Text to the authority of the living Church instead of leaving it to the authority of Tom Jones or whoever it might be was reading it at the moment. Then we were attacked for shutting our eyes to plain reason and for indulging in gross contradiction of the same.

Then we were attacked for rejecting science because we refused to accept hypothesis for fact, ephemeral guess work for ascertained truth, and, especially, because we laughed at false philosophies which men of confused thought muddled up with science.

Then we were attacked for not worshipping professional politicians and newspaper owners under the title of "democracy," just as we had been attacked generations earlier for not worshipping princes.

We have been attacked for being too skeptical and also for being too superstitious; for condoning human frailty of the flesh and for laying insupportable burdens upon the flesh; for defending property, and for limiting its power. We have been attacked and are still being attacked with a zeal that is increasing for not allowing the State to be the end of man's activities and for preferring eternal truth to national feeling.

And now, after all these variations, it looks as though the wheel was coming round full circle and we were about to have another first-class assault on that ancient, original, favored target, the Papacy.

There have been not a few signs of this revival in the good old custom of Pope baiting which had fallen off somewhat during the nineteenth century. I myself have had to deal half-a-dozen times during the last few years with statements or criticisms in the American press which have made the Papacy their special care. And on this side of the Atlantic there are evidences of this recrudescence, though it is true that, perhaps because the Papacy is better known in our European commonwealth of divided nations, it is slower to arise again over here than in the United States.

The cry is once again what it was in the past, a two-fold cry: (1) "You are not single-hearted in your loyalty to the civil power" (once called the King, now called the nation); (2) "Your Church government is an innovation upon ancient practice. Primitive practice knew nothing of a central power in the Church." These are the two points of attack.

In America the first point is the more strongly emphasized, in Europe the second; but both spring from one source, which is reaction against the living fact of the Papacy.

Perhaps when the conflict comes, as it is bound to come, between the modern State in its progress towards paganism and the Catholic Church, the particular test chosen will be adherence to the Holy See. It will be well indeed if this were made the touchstone between those who would accept persecution and those who would shirk it. For it would be a criterion unavoidable: something in black and white. You would have to be on one side or the other, and there would be just that separation of forces which is necessary before "conflict, the mother of all things," can be joined.

There is in this rising debate upon the Papacy a triple task set before the Catholic for him to perform. He has (and that is, I think, the more thankless and laborious business) to make it clear what the Papacy is; he has to defend it historically, and he has (what is easiest) to meet by direct opposition an attitude that is mere hatred.

Take these three in the order of their difficulty, from the third to the first.

The direct effect of hatred, violent calumny, deliberate falsehood and all the rest of the simple crew, should be faced, I take it, with an intensity equal or superior to their own. If it is a matter of mere hitting, one must hit back and hard. That is an easy job, requiring nothing more complicated than a readiness to take the consequences.

The historical work, though more difficult, is also open to any one who has ordinary intelligence, sufficient leisure, and a moderate instruction. That the Papacy, the Primacy of Peter, the Primacy of the See of Rome is to be found from the beginnings of the Church, is as much a matter of history as that a deliberative assembly is to be found at the beginnings of every modern western nation. As for those who do not understand the elements of development in such things, we cannot argue with them as historians because they are neglecting the very first principle of history, which is that history is

organic and not mechanical. Those who complain that an institution in one period is not so simple as in an earlier one are capable of saying that the Mass as it is said today in Westminster Cathedral is not the Mass because, when Mass was said in Winchester under King Alfred there was presumably no elevation, possibly no bell ringing, and pretty certainly an addition of two words in the "Orate Fratres" which have since been omitted. In the same way a man might say that the so-called Nicene Creed was not a true Creed, because there was more in it than in the Apostles' Creed.

Admit the principle of development, without which no continuous historical statement can be made about anything, and the presence of the Papacy from the beginning is plain historical fact.

But the final task—making people understand what the Papacy *is* and *is not*—is much the most difficult; for when you are dealing with popular misconceptions you are fighting a whole ocean of assaults, and our main difficulty is that, outside the Catholic Church, men simply do not know what is meant by the Papal authority. They do not understand its limits, and therefore they do not understand its essence: for it is by its limits that a thing is known and if your outline is wrong your picture is untrue.

I come perpetually upon the strange idea that the Papal authority is a matter of caprice—so far have men traveled from the time when it was taken for granted as central and normal to the unity of Christian men! They seem to think that an individual Pope, having nothing better to do, comes out with some novelty because the fit takes him, without occasion, without subject matter and without reason.

They could get no better examples of how wildly wrong they are than the pronouncement with which I began this little dissertation. On what is the Pope speaking? On a point of morals as old as the hills. Where is the innovation? Entirely upon the part of the modern anti-Catholic—a word which means, as it has always meant, anti-Christian.

The Pope is emphasizing what has been taken for granted by Christian men from immemorial time. He is defining and making clear a point in morals which is present in every Christian heart, and has so been ever since the Christian spirit appeared.

Within the memory of men not yet old, the truth which the Pope is proclaiming was a matter of course everywhere. It formed part of all law. The revolutionaries who now dispute it are of yesterday. Not a generation has passed since men were imprisoned for advocating the contrary. It was part of the common stock of European civilization.

Indeed, that is what we are defending when we defend the Papacy. We are defending not only the genius whereby our civilization was formed, but the soul by which alone it can survive and with the loss of which it will perish.

For the Church made our civilization. The Church is the Church because she is one—and unity demands a center and a chief.

Back of Business

THE recent cut in wages of railroad employes brings up again the question of wage declines which, we are told by business leaders, are justified because the cost of living has declined. If a man, it is argued, can buy things ten per cent more cheaply than a year ago, why then should he not take a ten-per-cent cut?

It sounds logical enough on paper. In practice, it is a fallacy. Assume that a man makes \$50 per week, on which he supports a family of three. He has a definite budget. He spends so much for the household; so much for the doctor, for insurance, for cigarettes and newspapers and the movies. If he is able to spend ten per cent more than he did a year ago, the result is that he has increased, and is increasing his standard of living. He will buy magazines where he formerly relied solely on the morning paper. He will buy a better car. He will increase his insurance. Now let us not forget that the tremendous industry that has been built in this country—and the prosperity that goes with it—has been erected exactly on this rising standard of living, from the Frigidaire all the way down to the Ford car and back again to Free-wheeling, etc.

This man's salary is cut to \$45. I suppose it is true that none of us cares much what we spent last year or why we spent it. The thing which worries us is the necessity of going home and cutting our budget accordingly. In the majority of cases, we will not revoke our insurance increase; and it will prove hard to get away from a certain magazine once we found it to our liking. Where we will save is in actually bought goods, like postponing the purchase of a new car and waiting for the bargain on a vacuum cleaner. Furthermore, we will, human souls that we are, anticipate further cuts; we will be worried by the unemployment all around us; with the result, that the very last penny we *can* save, we *will* save. They call it: hoarded money. It is really: undermined confidence.

If we apply this somewhat psychological procedure to the nearly 50,000,000 salaried persons and wage earners in the United States, we get this picture: wages are slashed all around by the employers. And purchases are slashed all around by the employes. Neither will help the other. It is well known that the evil which lies at the bottom of this depression, is the tremendous production capacity of industry. It is also well known that industry will be able to solve its surplus problem through the increased buying strength of the public only.

The manufacturers, however, seem to figure this out differently. They argue that with wages and salaries cut ten per cent, goods can be produced so much more cheaply; and, accordingly, so much more will be bought. They seem to take this great mass of consumers as a fixed body with a fixed income, which it is not. The income of millions of consumers is definitely influenced by these cuts; and what the employers are saving in overhead expense, they are more than losing in the public's buying capacity. If the policy of wage cuts is continued, we are bound to see more hoarded money, more unemployment, less sales.

GERHARD HIRSCHFELD.

Sociology

A Letter to Leo XIII

MARY GORDON

THIS letter is to express my gratitude to your Holiness. I know, dimly, how busy you must have been on the fifteenth of May, 1931, receiving many congratulations and felicitations. However, the ardent hope is mine that late that day, after you had listened to the many programs held throughout this world in commemoration of the fortieth anniversary of your Encyclical Letter "On the Condition of the Working Classes" you would have time to listen to my well-meant and very sincere "thank you."

I feel no hesitancy in addressing you so intimately. And you in Heaven, with God now, will understand my reason. Then, too, it was thirty-two years ago that I first made your acquaintance. I was in the baby room of dear old St. Patrick's school and Sister Mary Berchmans (the Lord be good to her beautiful soul, the darling!) pointed to your picture and told us wide-eyed youngsters that you were the Pope, the Head of the Church. She said you took the place of Christ on Earth, that you spoke for Christ. We were always to love you and to pray for you, she said, and that was why we were to call you "Father—Holy Father." She had us all repeat very solemnly after her: "I love our Holy Father, Pope Leo the Thirteenth."

It was not that my devotion to the Papacy had grown cold that I had forgotten you. With the march of time and the procession of your Successors I have been outwardly forgetful of you; but you do realize, to the full now, that rearing a family of seven children in these hectic days is rather a full-time task.

Today in the elevated I saw a green-covered pamphlet. Picking it up I was surprised to see your name on it. I took it home with me, and began to read it. Long before I had finished I just knew I simply had to write to you and tell you how the perusal of your Encyclical Letter "On the Condition of the Working Classes" had cheered me up. (And you do know, Holy Father, with such positive knowledge now, that if a mother be buoyed up, her entire family share in this beneficial process; and, the contrary, likewise.) Your fine letter is so encouraging to us common people—to think that when you were Pope and busy about so many, many things, you took the time to write that splendid and lengthy letter.

I am not at all wise, and it surprised me that you, who were not one of us by birth (I mean now you were at least of the minor nobility) knew so much about the working classes—I mean about all the Josephs and Marys like my own good husband and me. Somehow I never thought that meat and potatoes, and fruit and vegetables, and of course, milk, and doctors' bills and a little outing, yes, and a little picture on the wall, were of even remote interest to Your Holiness. I know better now. And you tell me:

It must not be supposed that the solicitude of the Church is so occupied with the spiritual concerns of its children as to neglect their interests temporally and earthly. Its desire is that

the poor should rise above poverty and wretchedness, and should better their condition in life; and for this it strives.

Somehow the foolish idea was mine, that the Church did not have time to worry over our temporalities, but, thank God, you have set me straight on this, to me, very essential point. When tonight at our dinner, I told my Joseph that a Pope had written a letter expressly approving of labor unions he smiled. But not in that slow endearing way of his. Rather wryly. You see, he belongs to the Carpenters Union, and some there are, even today, who infer that the U. S. A. would be just as well off (if not better) without such. In fact when his union passed a resolution in favor of the legislation for a minimum wage, one of the women high in financial and social circles in our own parish brought up this topic at our Parent-Teacher Meeting. (An unkind and unwise thing to do, but she might not have known that, Holy Father, as she was born and reared with more money than the majority of us have ever seen.) She even said she could not understand *how* Catholic men could belong to any such union!

I think it would be well for me to send this nice woman your letter, marking some of the passages. But Joseph, who on account of the scarcity of work, is now in an "open shop" (it is *not* to his liking but our children must eat, Holy Father!) cautions me to be careful. He told me, in confidence, that her husband is none too keen for unions of any description. If he read your fine letter he might change. I so often think, when some of our children come home from school and need this or that, that if our more-favored-of-fortune people knew of the ways and means that are forced upon people of lesser incomes, they would speedily change their methods in the industrial world. But Joseph tells me to look alive.

When I read of your insistence on shorter hours, on caring for the aged and disabled workers, on a living wage to support the worker and his family in reasonable and frugal comfort, on a continuous supply of work, and above all, in the number and effectiveness of unions (on my Joseph's account of course) I was truly grateful to you, and very happy.

Tell me, Your Holiness, *why* do we not hear more sermons about these things? Why, Holy Father, do not our splendid priests (God bless them all and send us many more of them) begin a *Crusade* for a living wage for the working man?

If they preached yours effectively would they not be removing the occasion of sin for many who are (mayhap) now disregarding your Successor's Encyclical on Christian Marriage on account of straitened circumstances; disregarding it and staying away from Holy Communion when every Catholic knows that Holy Communion is to the soul what bread and meat is to the body?

Why, Holy Father, do we see our bookracks filled with pamphlets on "Birth Control," "Race Suicide," and copies of "On Christian Marriage"? There is not a single copy of your wonderful "On Labor," neither is there a pamphlet on same. They tell me that a new pamphlet has been issued containing your Encyclical "On the Condition of the Working Classes" and those of Pius

XI, "On Christian Marriage" and "On Christian Education." What a happy trinity!

The offering of them in that order is timely; a living wage that workers may be enabled to have families (people *do* love and long for children!) with the burden-lifting knowledge that their dear ones will receive their rightful heritage.

Please, Holy Father, pray that it may be widely spread, and that your spirit of understanding love for the poor may imbue all of us, clergy and people, rich and poor, employers and employes, for all future time.

Education

Educational Psychology

P. W. THIBEAU, PH.D.

A DISAPPOINTING feature of the achievements of educational psychology is failure to arrive at any universally acceptable understanding as to the nature of the child's mind. The problem, as some contend, may be beyond the possibility of experimental solution. Nevertheless it remains as a serious limitation to the usefulness of educational psychology: it is fundamentally responsible for the instability of scientific teaching methodology.

Two comprehensive methods of establishing a scientific basis for the teaching process have been proposed in modern times. One method is that of psychological research, begun informally by Pestalozzi; the other, the presuppositional, metaphysical interpretations of Herbart. Other development may be regarded as modifications in the applications of these two points of view. After some experimenting had been done with the closed pedagogical system of Herbart, it was discarded for the research methods of Pestalozzi. That is about as far as educational psychology has got—observation, investigation, experimentation. Data accumulate in prodigious quantity. Meanwhile the fundamental problem alluded to above remains unsolved.

Herbart saw the necessity of presupposing something concerning the nature of the mind, before proceeding either to define psychologized education, or to elucidate the nature of psychological procedure. The experimentalists, on the other hand, have not admitted this need and the triumph of their attitude has caused the development of a fluctuating pedagogical empiricism which is one of the greatest obstacles to the progress of scientific teaching.

Two schools, however, have suggested, explicitly or implicitly, a solution to the problem of the child's mind. One of these schools, the behavioristic, is generally psychological in character. Its underlying assumption is that the mind, as such, does not exist. The full methodological needs of the child may thus be ascertained by investigating his reactions and responses. The method is similar to that pursued in the study of any physical quantity.

The other school is the pragmatic: it constitutes the philosophical school of the experimental psychologists. As applied to psychological methods, the governing principle of this school is that if a method appears to bring

results, it is correct. The very development of this school within the circle of modern educators, is evidence of the need of assumptions prior to research in educational psychology. It is a confession that an unvarying measure of validity of experimental inductions must be at all times available. This measure is the ingenious, "if the method brings results it is correct." Thus, erroneously, the data of experimenters in educational psychology are evaluated without having to bother about the nature of the child's mind.

Perhaps if we knew the nature of that mind, the methodology thus derived would be entirely wrong. Yet every teacher and educator whose methods depend upon the empiricism of experimental educational psychology alone must ultimately seek justification in this unsatisfactory pragmatism. And apart from this intrinsic uncertainty, the pragmatic attitude has rendered the mere mechanical correlation of accumulations of experimental data seemingly justified and sufficient, when in reality their import for correct methodology should be estimated in relationship to the mind of the child.

It is inattention to this major consideration which should dominate all methodology, namely, the nature of the child's mind, that makes it possible to introduce the data of experimental psychology into the classroom as guides to method, when such data should be viewed rather as contributing primarily to an understanding of that mind. This is achieved by aggregating this data, as observed phenomena, into textbooks used in the training of teachers. What teachers exposed to such training get is not a view of the principles which justify psychological methodology, but ascertained facts with suggestions as to teaching procedure, while the validity of the suggestions themselves is not demonstrated by revealing their conformity to the requirements of the total nature of the child's mind.

This sort of training, moreover, fails to acquaint teachers with a true idea as to what psychological education is. It is assumed, it seems, that the nature of psychologized education is evident in the practices developed from experimental data. But the likelihood is that most teachers have but a very hazy idea of what psychologized education aims at doing or how methodology would be affected by a complete psychologization of the teaching process. And this is precisely what the teacher must know before he can psychologize his method; and to do this intelligently he must know the nature of the subject with which he is dealing, that is, he must know the nature of the child's mind. Without such knowledge as a point of departure his methods must be entirely empirical and fluctuating, for what is true in methods today may, as the pragmatists say, be found to be wrong tomorrow. Theoretically, there must be an immutable basis upon which the truth of every psychological method applied in teaching rests. That basis is the total nature of the child's mind.

Experimental educational psychology has not, so far, given us that basis; neither has the empiricism of pragmatism. Here we have the limitations of educational psychology and the methodology that is based on these limitations.

With Scrip and Staff

WHEN a Jew attends a Catholic retreat, that is news. At least so thinks Fremont Older, editor of the *San Francisco Call*. It is worthy of note that Mr. Older, who is generally regarded as religiously skeptical, can himself so appreciatively express what the retreat really means:

The Catholic Church has, I think, wisely included in its system a retreat for its members and for those of other faiths, or of no faith. The retreats of the Church are usually located in some quiet, secluded spot to which harassed, harried, and unhappy mortals may flee from a noisy, irritating world. There one may rest, mentally and physically. A retreat is a good place for meditation where you can turn your mind inward and reflect over your past conduct and decide whether or not you have neglected the spiritual side of your nature in your mad race for accumulation, possession, or the acquisition of power over your fellowmen.

Mr. Older quotes from Isadore Harris, presiding judge of the Superior Court of San Francisco, who writes in the *Jewish Journal* of his experiences at El Retiro, a Jesuit retreat house located in the hills near Los Altos. Says Judge Harris:

One lost all contact with the outside world, and not only did not mind it but actually did not miss it. Such is the exalting atmosphere and profound peacefulness which suddenly surrounds a visitant from the hurried bustle and nervous excitement of the surrounding busy world. It strikes one as a mental oasis in a long stretch of hectic everyday experience which only a visitor fresh from such everyday experiences can appreciate.

Judge Harris describes how he passed the day, beginning with Mass at 6:55 in the morning. Then followed the other religious exercises, such as meditation, examination of conscience, and Benediction of the Blessed Sacrament. "I particularly enjoyed the lectures [conferences and instructions]," he wrote, "and also the free discussions that were held in the evenings."

He considered that such a movement would be profitable among his own people; and that "the retreat is a world-wide movement intended to stem the tide, if possible, of paganism, unbelief, and materialism."

JUDGE HARRIS' concluding words remind us that we must not let the Catholic Church in this country become *isolated*, to use Father Parsons' expression in the last number of *AMERICA* ("The Great Birth-Control Plot"), in the battle against unbelief and immorality. Every ally must be welcomed; since it is a common cause—as long as we make it clear that it is an alliance, not a surrender of principles on our part.

The new quarterly, the *American Scholar*, announced by the Phi Beta Kappa Society, apparently intends to combat these evils in its own way. In a leading article, Prof. Joseph H. Beale, of the Harvard Law School, declares:

Today three civilizations are engaged in deadly contest for the control of the world. The Asiatic is relying upon brute force, the sheer weight of numbers. The Soviet seeks to control through force of natural resources and the intelligent direction of unskilled masses. To these portentous forces the western world has to oppose scholarship. Brute force of numbers and the power of mind behind matter is arrayed against that scholarship, that *philosophia* which is the guide of life. In action they will be supreme;

by the power of thought we must conquer. Philosophy must direct our civilization or our civilization is doomed. The last fifty years have seen philosophy really become the guide of the affairs of common life; its harder task still remains.

This sounds like a war cry of Professor Babbitt or Paul Elmer More. But, as the Humanists are already learning, scholarship or "philosophy" is too ambiguous a term around which to rally the saviors of civilization. Scholarship must recognize objective truth, and admit the spiritual order, as distinct from the material, if it is to combat materialism. To fare out into the field against the materialist, banners waving and bands playing, only to take refuge in the plea of "emotion," or capitulate by embracing pantheism, is like Chinese bandit warfare.

POINT is put to this remark by the method used by a devout Episcopalian physician, Dr. Theodore Diller, in his well-intentioned attempt to confute an agnostic confrere, Dr. Morford. Their correspondence is published in the *Living Church* for January 30. Dr. Morford had expressed the desire that someone might "blot religion from the face of the earth"; since religious persons had committed so many misdeeds (Buddha and Henry VIII, for instance), and so many mental delusions took a religious form. This latter point Dr. Diller meets:

You are in error in supposing that religion is the cause of various mental derangements because of the fact that patients manifest religious delusions. Without religion they would still be insane. Many insane persons hold delusions regarding electricity and others about the Ku Klux Klan. These institutions simply form an expression or vehicle for disordered fancies and are not the cause of them. In other words if there were no religion, no electricity, no Ku Klux Klan, there would still be insane persons—with other delusions.

But he is much less successful in defending the "main postulates of the Christian religion." "The main postulates of Christianity cannot be proven or disproven," says Dr. Diller, "the acceptance or rejection depends upon the emotional tone and the environment of the individual." Stating that he has read the same anti-religious works as his opponent, he continues:

I am a Catholic—Anglican—[Episcopalian]. The Catholic Church teaches me to say "I believe," not "I know." Now my dear colleague, I cannot think that I *know* more about these things than you do. So what is the difference between us? It is plain to me that it is largely or wholly emotional. That great student of religion, William James, explains it as the will to believe.

If Dr. Diller thinks he can thus confound the unbeliever, he is relying on paper dragons and fire crackers against machine guns. Despite all his protestations of belief, his position is as fundamentally agnostic as Ingersoll's or Voltaire's. Whether "Anglo-Catholics," who have never yet been able to agree upon the accredited source of religious truth, can logically hold such views, I do not know. But the Catholic Church does not.

The Catholic Church does not presume to say that we of ourselves can reason out, with our limited and blundering intellects, all the mysteries of the Faith. She says simply that our intellects, if we use them normally and dispassionately, will lead us to the acceptance of certain

great fundamental religious truths, such as the existence of God and the immortality of the soul. The same normal use of the intellect will enable us to accept the credibility of certain witnesses to further religious truths, which are too lofty or mysterious to be known without revelation. The primary witness to such truths is Jesus Christ.

In this there is nothing strange or "emotional." It is not a "will to believe," but a belief consequent on the postulates of ordinary reason. Dr. Morford, the professed agnostic, appeals to Sir James Frazier's "Golden Bough" as supporting his theories. But does he not himself take Sir James Frazier on faith? Has the good Doctor personally taken the trouble to visit the Andaman Islands, or to learn the languages of Central Africa, or to decipher the wedge writing of the Assyrians in order to check up on the truth of Frazier's dicta?

He may recall, incidentally, in this connection, how the Frazieresque, Freudian pronouncements of the German anthropologist Winthuis, concerning the inhabitants of New Ireland, were recently completely exploded by his fellow-anthropologist Father Peckel, M.S.C., who happened to have spent some twenty-five years of his life on those same islands.

THE Catholic Church does not rely upon emotion to prove the truth of her message. That message creates, it is true, profound emotion in those who meditate thereon, and realize its drastic bearing on the problems of life and death. But it is the intelligence that leads men to accept it.

If either of these two Pennsylvania Doctors will take the trouble to spend two or three days in a real Catholic House of Retreats, say at Malvern or Morristown, they will find out for themselves the truth of the words said by Robert A. Mackenzie, of San Francisco, when he entered in 1927 upon his office of State Deputy of the California Knights of Columbus: "A retreat makes its appeal to the intellect which, nourished by the great truths of our belief, the wonderful history of our religion and the reasons for our Faith, enables the influence of the retreat to be felt throughout the whole life of man."

If our belief were based upon emotion, and not on reasonable grounds, the well-nigh hundred-thousand practical, hard-worked business and professional men who annually take this time out of their active lives would quit the retreat houses in disgust.

What Dr. Diller will have to propose to Dr. Morford when they carry out their plan of lunching together I do not know. But he might, with much more profit than quoting William James, humbly suggest that James Clerk Maxwell, the great British physicist, was at least as great a scientist as either of them. And at the close of his busy life Maxwell said to a friend: "Old chap, I have read up many queer religions: there is nothing like the old things after all"; and—"I have looked into most philosophical systems, and I have seen none that will work without a God." (*The Scientific Monthly*, December, 1931.)

THE PILGRIM.

Literature

The Significance of a Centenary

BENJAMIN L. MASSE, S.J.

ONE day toward the end of last October, there was a numerous and distinguished gathering at the parish church of St. Thomas d'Aquin in Paris. The occasion was the centenary of the publication of Louis Veuillot's first article, a contribution to the pages of the *Figaro*. Mass was duly said, and there was a brief sermon.

After the day had been thus fittingly begun, the congregation moved to 21 Rue de Varenne, nearby, where, in the presence of a crowd constantly swelled by passers-by, a marble tablet was set up. Ascending an improvised platform, M. Georges Goyau, the historian and sociologist, recalled how Louis Veuillot, the "Christian Voltaire," had triumphed over the Voltaire tradition, which, up till that time, had been the supreme influence in the nation's intellectual and official life. M. Jean L  rolle, a prominent figure in French political life, paid an eloquent tribute to the man who sacrificed his talent to the cause of truth and of the Church he had learned to love. Finally, M. Fran  ois Veuillot, who ably carries on his illustrious uncle's work in contemporary French journalism, expressed the gratitude of the family.

That evening there was a banquet, and more oratory. After M. Goyau, the Abb   Fernessoles, and M. Alfred Michelin, president of the Syndicate of French writers, had in turn discussed various phases of Veuillot's work, Ren   Bazin, in a paper read by one of his sons, presented a masterly analysis of the journalist's genius. The climax of the evening was reached when the president of the Syndicate of the Parisian Press, M. L  on Bailby, hailed Veuillot as one of the greatest writers in all French literature. When the speaker had finished in a round of applause, the audience was aware that another chapter in the long series of historical misrepresentations, which began way back in the eighteenth century, had been corrected and rewritten.

Such is the story of that October day in Paris, 1931. The event is not without importance to anyone interested in the status of the Church in contemporary thought; and, on closer examination, it will reveal a new and encouraging trend in the French attitude toward Catholicism. To understand this, it will be necessary to pass in hasty review the life and work of Veuillot, and the age in which he lived.

Louis Veuillot, born and bred in humble circumstances, came with his parents to Paris when he was ten years old. He secured the job of errand boy in the law office of Fortun   Delavigne, brother of the poet Casimir. Here he met a young clerk, Gustave Olivier who was destined to play an important part in his life. Under the sympathetic tutorship of Olivier, young Veuillot learned to read Latin, and satisfied his thirst for knowledge. At seventeen, he published his first article, and shortly afterwards began his journalistic career at Rouen. In 1836, he was back in Paris, eager for fame as a writer.

Two years later, he traveled to Rome with his friend Olivier, and in the course of the visit to the Eternal City, Louis Veuillot became a convert to Catholicism. Nothing would satisfy the enthusiastic neophyte but a life devoted to his new-found Faith, and in 1843, he joyfully accepted the editorship of the *Univers*. Thereafter, his history is identified with the history of his journal. For forty years, with an interlude of seven years when the government suppressed his paper for having printed a letter of the Pope, Louis Veuillot stood face to face with the enemy, proudly wearing the badge of his Catholicism at a time when to be a Catholic was to be scorned and despised, fighting back blow for blow until his enemies weakened and his friends had time to prepare a counter-attack. When he died in 1883, Bourget's "Le Disciple" had been circulating for four years, and Veuillot had the satisfaction of knowing that a reaction against the tradition of Voltaire and the spirit of Taine and Renan had set in.

The year 1843, then, saw Veuillot installed as editor of the *Univers*. The anti-clerical crusade, which had slumbered under the Empire, had already broken out with all the force of its insane fury. Between 1817 and 1824, twelve new editions of Voltaire had appeared, and as many of Rousseau. The magazines of Paris were full of anti-clerical propaganda. At the Coll  ge de France, Quinet and Michelet, who should have known better, damned the Catholic Church with all its pomps, and succeeded in stirring up considerable enthusiasm among their callow listeners on the benches. Eug  ne Sue outdid our own *Fellowship Forum* in the language of gross, vulgar abuse; and Thiers, the politician and historian, said that it was time to "put the hand of Voltaire on these Catholics." Everywhere, of course, the Jesuits were roundly cursed, and the hate and fear which they inspired in Villemain, who held a portfolio in the Ministry, and must, one imagines, have been partially educated, almost drove that worthy over the line beyond which lies madness.

When Louis Veuillot raised his hand in protest, the surprise and indignation of the free-thinkers knew no bounds. Here was a man who was not only proud of his Faith, but was prepared to defend it publicly. And, what was still more disconcerting, this man was plainly more eloquent than they were and could use their own controversial weapons with more justice and greater effect. To Bugeaud who wanted to know what he was trying to start, Veuillot replied: "A revolution"; and the word was hardly an exaggeration.

The struggle was fast and furious. Veuillot was caricatured in the *Charivari*, grossly insulted in the *Si  cle*, and in the *Temps*, Neffzer called him the "Thersite de sacristie." Even distinguished journals like the *Revue des Deux-mondes* and the *Journal des D  bats* joined in the abuse. Writers like Edmond Sch  rer and E. Augier went out of their way to defame him, and Victor Hugo, to his everlasting disgrace, struck at Veuillot by stooping to insult the journalist's mother.

But not without reason has Veuillot been called the "Christian Voltaire." He fought back savagely, gave,

perhaps, more than he received, and, when they took his journal away from him, he wrote "Les Odeurs de Paris," a social satire, and immortalized the meanness and bigotry and selfishness of what Leon Daudet has called "the stupid nineteenth century."

The reader will now understand how the Veuillot legend took root in French literature. It was not difficult to depict Veuillot as a cruel, unfair, bigoted controversialist, insulting his adversaries when he had no other reply to make, and prostituting his talent to an unworthy cause. Even today you can still find this picture in isolated histories of French literature.

The debunking process moved very slowly. One of the first to do justice to Veuillot was J. Lemaitre, an unbeliever himself, but a man whose devotion to the ideals of literary criticism raised him above the pettiness of prejudice. In "Contemporains," he wrote:

If he (Veuillot) wished, he could have written excellent satirical and realistic novels, he could have very easily put Edmond About and several others in his pocket, he would have been admitted to the French Academy, he would have had an easy life, with few enemies to disturb his peace, everybody would know today that he was one of the masters of our language, he would be in all the anthologies and a street would bear his name.

But Veuillot had more important things to do than write realistic novels (he did write one, however, and a very good one—"L'honnête femme"); he had a duty toward his Church to perform. He wrote:

The Church has given me light and peace. I owe her my intellect and my heart. It is through her that I know, that I admire, that I love, that I live. When anyone attacks her, I experience the sensation that a son feels when he sees a man strike his mother. I am not so wretched as to hate any man. But the work to which so many men have given themselves, the destruction of the Catholic Church, and whose baneful effects I see everywhere, that I hate.

This hatred of injustice, or to put it positively, this love of the Church, led him to forsake pure literature for controversy. Despite this fact, despite, too, the bitter antagonisms which he aroused, Louis Veuillot is finding his way into the anthologies, and some day, who knows, the people may even name a street after him. The truth of the matter seems to be that the man's genius flashed so brightly that not even journalism could tarnish its luster. Although he wrote feverishly and almost always under pressure, his prose is among the richest in French literature. Jules Lemaitre speaks of its unbelievable suppleness, its diversity of tone and accent, the grace of form and movement, the serene and luminous clarity; but the real secret of his style lies in his sincerity. He wrote from the depths of his heart; and since his heart was aglow with lofty, burning emotions, it is hardly to be wondered that he wrote eloquently and well.

So it was that, when M. Léon Bailby called Veuillot one of the greatest writers of French literature, there was a burst of applause. The official representative of the Parisian press had come, as it were, to make reparation for the injustice committed by the journalists of another generation. The audience could not help but reflect on the startling change that had taken place in

France since the death of Veuillot. Fifty years ago the nation's intellectual life had been dominated by the genius of Renan and Taine, and its spirit was sharply anticlerical. Those were the gala days of the "enlightenment," the great awakening, when science and art were convinced that the usefulness of the Church was at an end. And today science is learning the difficult virtue of humility, and art is returning to Catholicism for inspiration.

REVIEWS

McAroni Medleys. By T. A. DALY. New York: Harcourt, Brace and Company. \$1.75.

"Des'a poor feesh" of a reviewer feels that all the words he knows, either in the American, Irish or Italian dialect, are inadequate to express the pleasure he receives in the words Tom Daly strings into meter and rhymes that make him chuckle deep in his throat and bring a little tear into his eye and give him a vision of beauty and teach him a lesson of understanding and then, finally wreath another smile on his face. "McAroni Medleys," if not as good as "McAroni Ballads," "Madrigali," "Carmina," and "Canzoni," is better than they are. Tom Daly, even though he honors himself with a poem to himself, the "Aged Bard," on his sixtieth birthday, is not going backward in his art and his genius; he seems to be going forward. Everyone of his Italian-dialect poems in this volume is equally as good as any he ever wrote. Confer, for instance, "Hallo! Hallo, My Pop" for the depths of tenderness; and add to it "Da Bigga News." And for little love tales, confer "The Flower Girl" and "The Taking of 'Tonio," and "Catchin' Da Wife." For downright expression of principle, read "For President-McCanico" and "Where's Mussolini Gonna Gat?" and "On Da Strike." But has the bard forgotten his Irish friends? There should be more in the same delightful brogue and spirit as "The Irish Genealogist." There "Run Erlong, Alexandah." Apart from these poems that bind up should be more, too, in the colored section so deftly portrayed by humor and humanity so closely, there are others that link romance and humanity in true lyrical mood, and still others that have the dignified accent of a poet laureate, such, for example, as "Grace for the Ship" and "Pennsylvania" and "Memorial Day." T. A. Daly has many moods, some sublime and some romantic, some tender and some wistful, some humorous and an occasional bitter one; but all his moods betray him as the poet who genially evaluates the good and the ill in life.

F. X. T.

Mendel's Principles of Heredity. By W. BATESON. New York: The Macmillan Company. \$5.00.

Ever since the time when the scientific world became acquainted with the striking discovery of the Austrian monk, Gregor Mendel, numberless experimentations have served but to prove the truth of his investigations in regard to heredity, and they have become the background and foundation of all subsequent improvements in varieties of both zoological and botanical forms of life. Genetic experiments were first undertaken in the hope that they would elucidate the interesting problem of the evolving of species. The occurrence of progressive adaptation by transmission of the effects of use, had seemed so natural to Darwin and his contemporaries that no proof of the physiological reality of the phenomenon had been attempted or thought necessary. Weismann in Germany and Galton in England were among the first to demand that the importance of exact knowledge in the matter of heredity should be recognized, and in 1897 the latter definitely promulgated his famous Law of Heredity. In the spring of 1900, and within a few weeks of each other, De Vries, Carens, and Tschermak, also contributed papers to the solution of the problem. But the man who had first contributed real information on the subject by his researches in his monastery garden, was not known during his lifetime, and only after his death

by the chance bringing to light of the accounts of his work with the edible pea (*Pisum sativum*), was it shown that he was the pioneer in the field, and that no other had written with such lucidity and expository skill. This book is a fourth impression of the classic work of the late Dr. Bateson, and purports to show that no later writer has laid a deeper foundation in the field than Mendel, and that all subsequent discoveries have started with the tools he provided. It is interestingly written, though its appeal will be chiefly to biologists. It contains a short account of Mendel's life, as well as a translation of his own papers.

F. J. D.

The Theory of Drama. By ALLARDYCE NICOLL. New York: Thomas Y. Crowell. \$2.50.

To compress a scholarly treatise on the theory of the drama in the space of 250 pages was the work of the well-known English professor of the University of London. The author gives an outlook on the drama from its earliest days to the present time that is neither sketchy nor amateurish. His tremendous erudition of all the first-class theorists from the time of Aristotle to the present day enables the reader to get a comprehensive view of this field of Esthetics. The book is divided into four parts:—The theory of Drama, Tragedy, Comedy, and Tragi-Comedy; and each part is subdivided into the various constituents. Although the author rejects Aristotle's explanation of Tragedy—the fear and pity plus katharsis theory,—he has no new solution to the difficulty and thinks that the problem will always remain unsolved. The book concludes with an appropriate list of reference books.

R. A. P.

Frankenstein, Incorporated. By I. MAURICE WORMSER. New York: McGraw-Hill Company. \$2.50.

"Frankenstein, Incorporated," treats of the corporation, the legal personality created by the State to further business enterprise. Historically, analytically, and philosophically, Professor Wormser traces the origin and the nature, the growth and the expansion, of the *persona ficta* from its crude beginning in Greece and Rome down to its amazing development in our day and place. Out of this scholarly study of the idea of incorporation, Professor Wormser evolves his main thesis. Society has brought forth a corporate Frankenstein, a legal leviathan which threatens to undermine the economic order. This artificial entity, created to serve the State and its citizens, has been distorted into a legalistic device which extracts illicit profits from the public; the corporate veil has been used as a cloak to hide practices denied to the individual and to unincorporated groups; the privilege of incorporation has been grossly abused to the damage of the investor, the consumer, and the employee. What of the proposed remedies? Professor Wormser argues for the extension of Government control over corporate activities: the passage of uniform laws of incorporation by the States; the presence of public directors upon the boards of quasi-public corporations; strict accountability of the parent corporation for the actions of its brood of subsidiaries; more rigid laws regulating the issuance of stock; the elimination of excessive bonus payments to officers; and closer supervision of mergers and amalgamations. In theory this program of enlarged governmental regulation is defensible; the State, which gave life to the corporation, is now called upon to curb the excesses of its wayward offspring. But practical difficulties must be faced in the translation of the given proposals into statutory law, and again, in the effective execution of the enactments. For instance, the task of securing the passage of a uniform corporation law in forty-eight States is a sizable one. Localism and provincialism reject the utility of uniform laws framed and proposed by extra-State commissions. Only two States—Idaho and Louisiana—have passed the Uniform Business Corporation Act, recommended to the States by the National Conference of Commissioners on Uniform State Laws; and in both States many amendments and changes were engrafted upon the proposed act. ("Uniform Laws," (Annot. Vol. 9, Supp., 1930, p. 17.) "Frankenstein, Incorporated," states the case against the modern corporation fairly and con-

vincingly and shows that reforms in the structure of corporate capitalism are necessary. The book will add to the reputation of Professor Wormser as a clear and fearless thinker. W. B. K.

BOOKS AND AUTHORS

Patriotism.—That Catholics are not behindhand in their devotion to the Father of our Country on the occasion of his bicentennial will be manifest to all who read the "Eulogy on George Washington" (P. J. Kenedy. \$1.00), a beautiful brochure containing the famous eulogy delivered by John Carroll, first Bishop and Archbishop of Baltimore and a personal friend of the great Commander, and a delightfully erudite Foreword by the distinguished American historian, Rev. Peter Guilday, Ph.D. With tender and loving hand the venerable Archbishop traces Washington's eventful career, lauding his civic and christian virtues and the charm of his personal character. It was first printed by Warner and Hanna in 1800 and appropriately the reprint preserves the quaint type forms of that period. Dr. Guilday concisely sets forth the points of contact of Washington with Archbishop Carroll and the Catholic patriots, and the part Catholics played in making Washington's victory possible. It is a splendid souvenir to distribute on the occasion of the bicentennial of Washington.

Young and old will be entertained in reviewing their American history in Edward Monington Allen's "American Story as Told in Postage Stamps" (McGraw-Hill. \$2.50). It is an intriguing book. The story of America's rise and growth, her struggle for independence, her agony in civil war, her heroic pioneering and splendid achievement are entertainingly told in the text through which rectangular spaces are set to receive the stamps commemorating the period in which they were issued. In the footnotes accurate descriptions are given of each stamp with its color, symbolism, etc. The stamp collector who properly fills all these spaces will have a rich treasure of Americana.

Verses.—"Flood-Gates" (Badger. \$2.00), by Betty Hunter Smith, is a book of verse or as the author says in her singing perface, "My little rhymes—from the heart they come." The book is indeed capably done, especially "Rhymes of Childhood" and the dialect poems. Imperfect meter with a noticeable lack of metaphor tends to make the verse hesitant reading.

Intensely interesting verse is "False Dawn" (Badger, \$2.00), by Hilda Elizabeth Woodruff. The author appears to be in possession of the genuine gift. "Pierrot Pieces" and the title poem "False Dawn" are high poems in a book of many echoes.

The author of "Lugmir" (Badger. \$2.00), Edward Collins Busk, believes that poetry is often disguised in prose. "Narvalla" and "Urng" are stories with a touch of poetry in them though often the Muse is lost in a prosaic maze and yearns for her own house of rhyme and meter. The reading of the book is at times pleasant.

Once more is legend with us. "Apollo and Daphne" (Dorance. \$1.75), by Donald McGraw, is a musical ode rhyming and running to a song of love. The author should be praised for his attempt at the Greek spirit which pervades the poem.

Catholic Annuals.—There was a time when the Almanac was an integral part of the furnishing of every home. The Church has made splendid use of this popular favor to remind Catholics of the feasts and fasts of the Church and to supply simple instruction on matters of faith and practice. "The Catholic Home Annual" (B. Herder, 1/; postage extra) continues the good custom. It is a very attractive booklet giving the calendar for each month with feasts for Great Britain and Ireland, lessons on liturgy and catholic responsibility, with a poem here and there and beautiful illustrations throughout. One wishes that a special American edition had been prepared.

The *Catholic Monthly Review* (The Franciscan Magazine. 60c. postpaid) made the January number the "Almanac Edition." What a storehouse of facts and information this handy volume contains! It is really a "World Almanac" for Catholics. Every

conceivable topic seems to find a place in it from the encyclicals of the Popes to the installation of radio and the nicknames of our cities. It is a compendium of useful knowledge from the fields of religion, politics, sociology, history, and domestic life. The reference tables are excellent, and a valuable index at the beginning makes every topic instantly available. In traveling as well as at home one will want to have at hand this excellently prepared Catholic reference book.

Scripture Studies.—In "The Oldest Manuscript of the Vulgate Gospels" (Oxford University Press. \$7.00) Cuthbert Hamilton Turner, late Dean Ireland's Professor of Exegesis in the University of Oxford, gives a decipheration of the Sigma or St. Gall 1395 manuscript of the Vulgate Gospels. Today when, under the aegis and patronage of the Roman See, the best scholarship of the Church is engaged in a revisionary work on the Vulgate text, any scholarly research that helps on to this much desired end is most welcome. The fragments here edited are all that remain of a Latin version of the Gospels dating, as the editor conjectures on most convincing grounds, from the year A.D. 500 or thereabouts, and in his critical introduction Professor Turner gives his reasons for believing in the authentic earliness of the manuscript. The text transliterated from the MS, is set down in double columns, with copious footnotes, either critical or explanatory. There is a particularly valuable introductory chapter dealing with the orthography of the Vulgate, and a collation of the variants and orthography of this MS with the revised Vulgate issued some years ago by Wordsworth and White.

Anent the Bible.—Though the higher criticism that was so generally accepted a quarter of a century ago has been proven unsound and the best scholarship has swerved from what was generally accepted on the Modernist say-so, the popular mind remains infected with the erroneous teachings. This is particularly true regarding the authority and historicity of the Gospels. On this account "The Church and the Gospels" (Holt. \$2.00), by the Jesuit, Joseph Huby, translated by Fenton Moran, is not untimely. Quite modestly the author offers his discussion merely as an introductory study to the Gospels. He is particularly intent on showing their unity and harmony, though in doing so his chapters introduce an immense amount of Scriptural erudition and interpretation. And, after all, for those who accept the teachings of the Church about Scripture, it is their meaning and spirit that are mostly valuable.

Books Received.—This list is published, without recommendation, for the benefit of our readers. Some of the books will be reviewed in later issues.

ANGLO-CATHOLIC IDEALS. Kenneth D. Mackenzie. \$1.50. Macmillan.
 APOCALYPSE. D. H. Lawrence. \$3.00. Viking Press.
 DEAR ROBERT EMMET. R. W. Postgate. \$3.00. Vanguard Press.
 DOUBLE SOLUTION. THE. Cecil Freeman Gregg. \$2.00. Dial Press.
 ENFANCE DU CHRIST ET SA VIE CACHEE. L' Abbé Felix Klein. 5 francs. Blond et Gay.
 EUCLID OR EINSTEIN. J. J. Callahan. \$4.50. Devin-Adair.
 GERMANS. THE. George N. Shuster. \$3.00. Dial Press.
 GOLDEN YEARS. THE. Philip Gibbs. Doubleday, Doran.
 IN THE HOMELAND OF THE SAVIOUR. Rev. F. M. Lynk. \$1.80. Mission Press, Techny, Ill.
 INTRODUCTION TO AMERICAN POETRY. AN. Edited by F. C. Prescott and G. D. Sanders. \$3.50. Crofts.
 JOSEPH LEWIS. Arthur H. Howland. \$2.00. Stratford.
 LINCOLN THE UNKNOWN. Dale Carnegie. \$2.50. Century.
 MARTHA WASHINGTON'S RULES FOR COOKING. Edited by Ann Parks Marshall. \$1.00. Ransdell, Washington, D. C.
 MASTER OF MOUNT VERNON. THE. Belle Moses. \$2.00. Appleton.
 MEDAL STORIES. BOOK I. Daughters of Charity. Broun-Morrison Co., Lynchburg, Va.
 MENTAL HEALERS. STEFAN ZWEIF. \$3.50. Viking Press.
 OFFICIUM MAJORIS HEBDOMADAE ET OCTAVAE PASCHAE. H. Dessain, Malines, Belgium.
 OUR LADY'S CHOIR. Edited by William Stanley Braithwaite. \$2.50. Bruce Humphries, Boston.
 PETITES ÉTUDES D'AMÈS CHRÉTIENNES. F. Lavallee. Vitte.
 RETURN TO YESTERDAY. Ford Madox Ford. \$4.00. Liveright.
 RUSSIA IN THE NAME OF GOD. Vladimir Brenner. \$2.00. Appleton.
 STORY AND THE SECRET OF LOURDES. THE. Rev. W. V. McEvoy, O.P. 1/6. Gill.
 TRAGIC AMERICA. Theodore Dreiser. \$2.00. Liveright.
 TREASURY OF IRISH POETRY. A. Edited by Brooke and Rolleston. \$3.00. Macmillan.
 UNDER HIS SHADOW. Rev. Francis Shea, C.P. Sign Press, Union City, New Jersey.
 USE YOUR MIND. Arnold Hahn. \$2.00. Holt.
 WESTWARD PASSAGE. Margaret Ayer Barnes. \$2.50. Houghton, Mifflin.
 WOMEN BUILDERS. Sadie Iola Daniel. Associated Publishers.

The Greek. The Weather Tree. The Avenging Saint. The Devil Man. Murder Party.

"The Greek" (Boni. \$2.50), by Tiffany Thayer, is just another bit of evidence that over-sophistication may feed upon itself until it grows very thin for lack of nourishment. Whatever interest it holds for the reader will be due to the management of the story rather than the story itself; one will close the book with the feeling that one more writer has done a cute trick to keep thoughtless people from being bored—and so to bed. For such books can be of interest only to people who are bored to extinction and are interested only in building up a "defense mechanism" against life in general. The book is built on a contempt that makes no distinctions, an attitude towards life that is wholly negative and that has no name unless we call it irreverence. We can hardly call it a satire, at least not the satire of tradition, for it contains no hint of background of moral earnestness or sincerity; in fact it is these very qualities that come in for the most contemptuous sneer. The ultra-sophisticated reader to whom it is addressed will, moreover, find nothing new in Tiffany Thayer's treatment of sex; and if he have any spark of good taste, he will find nothing but disgust in the needless blasphemies.

City ways and outlanders had no more place in Glen Hazard than the mountaineers of this hidden community of Tennessee thought that they had place in the world without. The conflict is beautifully, and dramatically, and soundly exemplified in "The Weather Tree" (Viking. \$2.50), by Mary and Stanton Chapman under their name of Maristan Chapman. More impressive than the plot and the story content is the characterization; and better even than the characterization is the style of the narrative, for it is pure in its Biblical simplicity and dignity. Lynn Clayton came to Glen Hazard to make the village prosper and to uplift the villagers. Thelma Lane was fascinated by him. But Clayton failed of his purposes, and Thelma cast off her illusions though she could not cease to love. Their story, with its sharply contrasted backgrounds, progresses to a climax of real intensity.

As all readers of the Crime Club know, Simon Templar is known as the Saint and goes about righting wrong in a twentieth century Robin Hood manner. Of course, he does not allow a murder now and then to interfere with what he thinks should be done. Rayt Marius is his usual opponent, and, evidently, will remain so for some time to come. For one who does not take his detective fiction too seriously, but merely demands a rushing story built on the old "battle and pursuit" formula, there is plenty of excitement in this latest Leslie Charteris novel, "The Avenging Saint" (Doubleday, Doran. \$2.00). A sinister millionaire, a German prince, a yacht, and an aeroplane flight all add to the rush and excitement.

In "The Devil Man" (Doubleday, Doran. \$2.00) Edgar Wallace has departed from his modern Gothic field and produced the historic romance of a criminal. The colossal vanity and cold-blooded cruelty are a good substitute for the usual rush and improbabilities of detective stories. Charles Peace, the dwarfed but powerful criminal, is the central actor. This cunning egoist with his musical and histrionic ability made a clever criminal and his story carries a sense of reality that makes him a true "devil man." In Mme. Stahm, the background of the steel foundries in 1875, the trial of this clever actor, Wallace found material that he has turned to good use.

The Comtesse de Foix, an American just turned forty, occupied the Chateau de Crevin, near Geneva. She introduced, with elaborate preparations, the American pastime of a "murder party" to an international group. Her husband, from the beginning, preferred a game more European and less gruesome. But she had her party, and the real tragedy of it evolves in "Murder Party" (Dial. \$2.00), by Henry Bordeaux. With humor and drollery and nice irony he describes the setting and the progress of the pastime; and then, incisively, he dramatizes the horrible sequences that involve the Comte de Foix, his daughter, and her intended husband. It is a thoroughly entertaining story, written with the grace of a French Academician, and with the wit of a cultured Frenchman.

Communications

Letters to ensure publication should not, as a rule, exceed 500 words. The editors are not responsible for opinions expressed in this department. No attention will be paid to anonymous communications.

Violent Protest

To the Editor of AMERICA:

Since it is the fashion of the day to expose frauds, let me expose one, not to be fashionable, but in the hope that the exposition will get some consideration.

I am the graduate of a Catholic university. My degree was awarded me on the basis of my having earned certain prescribed credits, a good proportion of them in the field of economics. My charge is that when the University gave me credits in that subject, it not only did me a grave injustice, but it also committed a public fraud. For in good faith I thought I knew something of economics, and the University lent its prestige in confirmation of my own impression to my own detriment and to the disadvantage of those who accepted me as being informed as a result of my holding a degree. But I did not know even the fundamentals of economics; nor am I confident that those who professed to teach it knew their subject; in fact I do not believe a course was offered which would even expose one to the fundamental principles of economics. And therefore I say that when the University granted degrees on the basis of such inadequate credits, it committed perjury, it identified misinformation and ignorance as knowledge—and with a formal certificate!

That was three years ago. The same university is still awarding degrees on the same empty courses. Nor is my Alma Mater unique in this respect among Catholic or other universities. What excuse can there be?

No wonder that under the handicap of such an education graduates of Catholic universities find themselves advocating birth control and similar ridiculous theories on the grounds of economic expediency. I challenge the system of education which releases a man after years of tutelage without having developed him to the point where he can recognize the contradictions of such a proposition as: man should expect to go hungry when there is too much food. Yet it is not hard to find graduates of universities who believe that one of the elements contributing to the depression is the surplus supply of man himself—too many workers! What insane optimism makes us think that such men can be anything but a hindrance in the unraveling of our present problems?

It is time that our universities learn that there is a science of economics, and that it is their duty to teach that science.

Address withheld.

E. W. K.

New Course for Parish Schools

To the Editor of AMERICA:

Just to suggest a course, "Catholic America," for our parish schools. It would be of a year's duration, would be undertaken in the seventh grade, and would deal entirely with Catholic participation in our nation's history.

In the event anyone questions the value of such a course let me ask how many Catholic leaders in American life are familiar to the average student in our high schools. If asked to mention a list, he will slowly name Columbus, Marquette, La Salle, Barry, Lafayette, and St. Isaac Jogues. Will he remember John Carroll, Champlain, Junipero Serra, Archbishop Hughes, Archbishop Ireland, Father Tabb, Mother Seton, and the colorful host of others? Hardly!

Surely this is of interest in later life—and its importance! Well, if a man is a Catholic he is expected to know what part Catholicism has had in American history. If he is ignorant of his co-religionists' achievements, surely his non-Catholic fellow workers think him a man unconcerned about the things he upholds. A Catholic, proud in his religion, and yet unschooled in what it has done for his country! An undesirable paradox!

New York.

GERALD A. PRICE.

Professional Troublemakers

To the Editor of AMERICA:

Fairness may be served by your giving publicity to the comment of your critics. Despite this, I am frankly curious to know why the letter of Emmet J. Cannon, Pittsburgh, finds place in your issue of January 23. Are we never to finish the age-old Irish quarrels?

The point of Mr. Cannon's letter is that whatever has been done by the Cosgrave Government is wrong, and it therefore may be inferred that he knows more of Irish conditions and people than those who have been engaged for some years past in endeavoring to restore a semblance of civilization to the Irish Free State. I use this language advisedly, with some recollection of the effects of "the trouble." There exists a formal Government, order, and decency, and a well-reasoned program for the advancement of Free State interests; with the result that the country has improved in every way in the last eight or ten years, and no fair-minded observer can restrain his approval of the remarkable progress made. I concede that the economic situation may be unsatisfactory, but to a less degree than in many other countries; and it will not be improved by the Free State antagonizing any nation which is or might be a purchaser of the various Free State products.

If I am not greatly mistaken, the Cosgrave Government has the full support of the Irish Bishops, who have roundly denounced those who make a living by preaching sedition. If sedition and the practices associated with it have been condemned, it must exist; and the measures taken by the Government were no more severe than the condition warranted. Reputable correspondents of American papers have within six months' time written authoritative accounts of a condition of practical rebellion. This condition is actively promoted and financed by renegade Irish men and women living at the safe distance of the United States, who propagate and foster a spirit of hatred and dissension, and who seem determined to have exist forever the destruction of property, economic waste, and murder which come from the manufactured inability of the Irish people to live peaceably together.

More important, definite and positive attempts are being made to destroy the *authority* of Church and State, and traditional Irish morality and home life. The condition exists; it cannot be ignored. To make an Irish "bull," the charge of Communistic backing can only be dismissed by admitting that back-sliding Irishmen have become Communists.

It may be a good thing that the Irish Free State is not a Republic and "independent." It is at least as free as Canada or Australia, the residents of which seem to be manfully working out their own problems without much political strife. It *might* be a good thing if there was a United Ireland, a result which, at the moment, due to the hostile religious minority in the North, is entirely out of the question. No coercive process, internal or external, would produce such a result, even after the shedding of much blood and complete economic destruction. The result will come, at some time, as the result of a measured conclusion that the North and South are mutually dependent, and after an educational process which will bring the realization that religious differences must be submerged as matter of mutual self-interest.

The Free State needs peace. As destruction has been practised for so long, why not a short period at least in which to practise construction by supporting a stable Government? Why not get together? The Eucharistic Congress will be held in Dublin this year, an open demonstration of faith which should bring to Ireland, as a unit, temporal and religious benefits. An opportunity is thus offered to those in Ireland to demonstrate to the world the force of their religious belief and its effect upon their temporal condition. If ever there was a time which called for a cessation of strife about Government and religion, it is now, when the Irish people individually and collectively can set an example for the rest of the world. And I think that this would be a nice thing to do even if professional troublemakers became temporarily unemployed.

New York.

EDWARD A. McALLISTER.